

GOD

DEAR LORD JESUS CHRIST

LORD JESUS CHRIST

anofyou

wich i

pam

in

the



TO THE READER



THESE ESSAYS ARE
SCATTERED IN SEVERAL
BOOKS OF VARIOUS
WITNESSES, AND
IN THIS PLACE ARE
COLLECTED
INTO ONE
COMPLETENESS,
AS ALSO BY THE
ADVICE OF
PROUDOMES.

Providence hath suffered me now at length brought to my end y rōfor & commodity. Truly it was this but exercised with God by faithful and unceasings and prayer with penitenting the heauens, and many times in excusess did he leave before me which either time had commandments such as keep them in Noe, or one private vse, too stale rememb're that before they withholde from me much of God, in much of thy otherly counsall, there will be god will and diligence to set god. In the mean tyme let me alswies receive, help and these are intended to shew you

So this vp and halfe hastes to a more
dreadfull iugement of Gods holynesse
whom sayt it to fro that it shal
be thys, and what need we haue ther
of? if our dread sences can not tell
what may we see & perceiue. Herein
we haue to the vnto God by prepara
tion we can not on stil with this v
erily all wolde to forgetfulness.
The great democles pouzed vpon us
especially for the libertie of his god
whiche we (in much mercy restored v
nto vs againe) so unthankfully receiu
to ungodly neglect, so wickedly abu
God graunt his good spirit to mon
the to this good woork, to look abou
us in time, to consider our state per
present, as in dede we haue great cause
to doo, & so with prayer flee vnto him
to prevent the plagues that are at
hand with double woe we finde to
the end iuris than the beginning.

30 JULY 1614 FINIS.

THE END OF THE EDITION
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Instructiōes to be observed concerning Prayer.

There be 9. things that pertaine
to the knowledge of true prayere.



Firstly, to knowe what
prayer is. Secondly,
by whom many sortes
of Prayers there be.
Thirdly, the necessity of prayer.
Fourthly, to whom we ought to
pray. Fifthly, by whom and wher
we may. Sixthly, whereto to pray.
Seventhly, what to pray. Eighthly,
the excellency of prayer. Ninthly,
what we ought to say
in our prayers unto every creature.

¶ APPENDIX V. In prayer.

A godly meditation

Player is a simple unsay-
ned, humble and ardent o-
pening of the hart before
GOD, wherin we either aske
thinges needful: or giue thanks
for benefits received. Paull in
First to Timothe.2. Chap. calleth
it by four sundry names in one
sentence, to witte, praier, suppli-
cation, intercessio & thanks giving
In Latin. Deprecatio, Obscur-
atio, Intercessio, et gratiarum actio
Whereof the first is for the auoy-
ding and preventing of evill, the
second is an earnest and seruen-
talling oppo GOD for any thin-
the third is thanksgiving unto
ther, the fourth

of the Lord's prayer)

God for thinges received.

There be 2. maner of wayes
how we should pray.

First publickly, and that is
called comō praier where ȳ peo-
ple are assembled togither, pray
all w̄ one hart & minde, & privatly
as when men pray alone, and ȳ
is called privat prayer, and how
bothe these two are allowed be-
fore God: ȳ scripture bereth testi-
mony by ȳ example of all the hol-
ȳ men and women before and
after Chrise.

Of the necessitie of prayer.

A Godly meditation
ooke vs to pray, first the com-
maundement of God, secondly sin
in vs, whiche driueth vs of neces-
sity to god for succor, life & mercy,
thirdly our weak nature (beinge
unable to doo any good) requireth
prayer to strengthen it, euen as
house requireth principall pillars
for the upholding of it, fourth-
ly the subteltie of the Ennemy
(who priuily lurketh in yswart
partes, waiting to ouerthow
vs euen in those things whiche
we think to be best doen) stirret
vs vehemently therunto.

To whome we ought to pray.

4. Three things doo assuredly

Of the Lord's prayer. 3

rite to him that must be praised
unto, first that he hath such eares
as may heare all y^e world at once,
secondly that he is in all places
at once, thirdly that he hath such
power that he is able to help, and
such mercy that he wil deliver,
that is none but God.

By whom we should pray.

Christe only is the way by
whom we haue free access unto
the Father and for whome our
prayers are accepted (our infirmi-
(ies notwithstanding) without
whom all our prayers are abso-
lutely unprofitable.
Whereto pray & whatto pray

A godly meditation.

6. As touching the place where we should pray, seeing all places are one, there is none forbidden: only the common Praier must be made in what place so ever the congregation of Christe doth assemble.

7. What to pray: lyeth in the necessitie of every man; & so much as we need bothe spirituall and corporall thinges: we must boldly aske them bothe. For to aske spirituall gifts it is profitable & commaunded: so to aske corporall: it is necessary and allowed.

Of the excellency of Praier.

Very godly & very good
g. 3.

The worshynes of praier con-
sisteth in y. thinges, in the digni-
tate of the Commaunder who is
God the fountaine af all godnes,
who also commaundeth onely
god thinges, and in þ effet that
alloweth it, which is the obtay-
ning of whatsoeuer wee desire
yþfully according to the will
God.

V Vhat to doo that we
may be heard.

¶. First we must put of our
one rightuousnes, pride, and
imatiōn of our selues: and put
Christe w̄ his righteousnes,

of the Lords prayer.
secondly, an earnest faith and
uent loue, with the putting of
rancour, malice and enuye is re-
quired, finally true repen-
taunce knitteth vp the
knot, for in it are con-
fayned all the
Vertues before na-
med.

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J. Bradward.

A Meditation of the Lord's prayer.

Our Father.

Lou good Lord, which madest heauen & earth, y^e sea and all y^e is ther^e in, togither with thy dearely beloued sonne Iesus Christe, & with the holy spirit. Thou the good which openedst thy selfe to man by thy promise. Thou the god of Abraham, Isaac and Iacob. Thou which broughtest the people of Israel forth of Egypt a mighty hand and streched out

of the Lord's praier:
power. Thou which gauest thy
law vppon mount Sinai. Thou
which spakest by thy prophets.
last of all in these latter dages by
thy dearely beloued sonne Iesu
Christe whiche y wouldest shew
be made a second Adam, that
by y first we ar childe[n] of wrath
carnall and full of concupisced
so by him we myght be made chil-
dren of grace and spirituall,
communicating with him his
qualitie, merites, vertues,
graces of his flesh, through
operation of the holy spirit,
he communicated with us
substanties of our feliche
immitie of y wrgin mearey,

the day before the crucifiction

A Godly meditation

6

eration of the same holy spirit
ving a blessed seat which was
promised to Adam, Abrahā, Isa
, Jacob, & David, which should
use the Serpents head, which
ould bring the blessing on all
ations, which should reigne o
r thy house for ever, & migh
y overcome thine and our e
nemis, as in deed he did by his
circumlocution, nativitie, circumci
on, exile, baptism, fasting, tempt
ation, doctrine, sermons, miracles,
judgements, agonies, violent pain
passion, death, resurrection, and
ascension, & yet he still doeth by his
intercession & intermission for us
so at the length he will come

the Lord's prayer
perfectly accomplish the last
thing to judgement, which
we evidently in the twinkling
of an eye, in the blast of a trumpet
and shout of an Archangell, who
he shall be seene with thousand
of Saints and innumerable
hosts of Angelles, all the world
woold beeing on fire, and all peo-
ple that euer were or shall be
standing before his tribunal
judgement seat to render account
of what they haue done in this
world in godly or ungodly
ways, whereof which sinnes he will
not thinke, wille I more, when
I am come to judgement
I will say

Upon the Lord's prayer
righteousnes &c. wonderfull
which am borne in mine and
concieued in iniquite, which na-
ture am a childe of wrath so
my hart is so unsearchable evill
that out of it springeth corrupt
cupisstance, so y^e the inclination
erof is prone to euil all mynes
men from my yOUTH UP, that my
nderstanding & mind is so dark-
ed, that I cannot perceiue those
things that be of God of my selfe
and by all the wisdome which I
attciued from Adam naturally
other wise attaine by labours
study before regeneration I
do not thinke a good thought,
much lesse with it or consonant

A godly meditation.
to it, and least of all do it. That
(I say) yet wouldest I been
such a one, in whom dwelleth
tinuall enimie against thee, tha
t which am nothing but sin
and one that doth euil alwaye
before thee, shoule call thee an
believe thee this God and fath
of our Lord and Sauour Jesu
Christe to be in very deed my f
ther, that is, y wouldest I shou
be most assured, that thou of th
owne good will (which thou di
bare to me be fore I was, &
before the world was) haſt
Christe chose me to be thy chil
dren through him art become
most louing father, from wh

Upon the Lord's prayer
would looke for all good thinnes
and be mosste certaintly perswaid,
that looke how much thou
art more then man: so much thy
ue and fatherly prouidence for
wards me passeth y loue & proui-
nce of any father towards his
ilde, in louing me, caring how
helpe me, prouiding for me,
curtering me, & helping me in
all my needs. So certain y wol-
I haue me to be of this minde,
to dout of it, doth mosste displea-
thee & dishonour thee, as either
on were not true: or not able in
these things, or els berament
of my father in respect of thy
owne goodnes in chrisie on me.

B.y.

2 A Gobly meditation
also in respect of my worthyng
and deserts. And that I shal
not wauer or doubt of this shal
shou art my deere father & I th
childe for ever through Jesu
Christe: it is required in the
commaundement, which saith
am the Lord thy God, thou sha
haue none other Gods but me.
Againe thy sonne dooth haue
maund me to call thee by the n
of Father, moreouer in the
article of my beleefe I profe
the same in saying, I beleue
God þ father almighty. Besid
this ther are many other thin
to confirme me herein, as the
ation & government of the world
generall

A godly meditation. 9

terally, and of every creature
particularlē, for all is made and
empt for man & so for me, to serue
me my commoditie, necessitie &
conveniētē. Again the creation
of me, in þ thou haste made me
after this Image, having a reason-
able soule, body, shape &c. Where-
as myngest hane made me a tode,
þerpent, a swine, deformed, stra-
ke &c. Moreouer thy wonder-
ful cōseruation, nurishing and ke-
ping of me hetherto in my infan-
cy, childhode, youth &c. All thys
(say) should confirme my faith of
þy fatherly loue. But of all thi-
ngs the opening of thy self by thy
writ & promise of grace, maketh
þis.

after

A godly meditation.
after mans fall, first to ADAM
then to Abraham, Isaac, Jacob
and so to other, beeing published
by the prophets frō times to time
& last of all accomplished by the
deere sonne Iesus christe, in whom
thy promises are yea and Amen
The opening of thy selfe thus (say) in and by Christe, is the
cheefe & sure certificat, that thou
art my father for his sake, and
thy deare childe, although of
my selfe I am mooste unwoorthy.
Then according to thy promise
hast thou not spared thy deare Sonne
Iesus Christe, but giue him to
death on the crosse so my sonne
when thou wouldest he shouldest be my

fleshe of our fleshe, and blood of
our blode in the wombe of the
virgin Mary, by the operation
of the holy Scripture that we by
the working of the same spirit,
through the merits of his fleshe
and blode, might be made fleshe of
his fleshe and blode of his blode,
that is as he hath the substance
of our fleshe and blode: even so we
might haue and for euer enjoy in
him and through him, the qualitie
ties, vertues and gifts of rightwi
nesses, holynes, innocency, im
mortallitie, & glory, wherwith
he hath endued our nature in his
divine person. for vs all, that as
we do in faith abyde we haue the
B.iiiij. same

of the Lord's prayer.

Iame: so in his coming we might
fully enioye them in very dede
for then shall our bodyes no
vile: be like to his glorioius body.
Verin apereth thy loue, not that
we loued thee: but that thou lou
west vs, & hast giuen thy sone for
vs. Verin doest thou committ
vnto vs thy loue, that when we
were yet sinners: Christe thy de
sone dyed for vs, so that nothing
should seperat vs from thy loue
in Christe Jesus, neither death
nor hager etc. For if whē we were
enemies, we were reconciled vnto
thee by the death of thy sonne
much more we beeing reconciled
shalbe saved by his life. And thus

should not doubt hereof, but
tainerly be perswaded all this
ertaineth to me, where I might
me been borne of Turkes: loe
ou wouldest I should be borne
Christian parents, brought in
thy church by baptisme, which
the sacrament of Adoption, e
quirketh faith as well of remis
on of my sinnes: as of sanctifi
cation & holynesse, to be wrought
thee in me by thy grace and ho
spirit. Where I might haue
been borne in an ignorant time
and regio: thou wouldest I should
beorne in this time and region
therin is more knowledge reue
then ever was here or in the
yme

A godly meditation.

trye places is. Where I may
haue been of a corrupt iudgement
and entangled with many
ours: for thou of thy goodness
as thou hast reformed my iudgement:
so doest thou keepe it, &
now for þ same iudgements
doest vouchsafe somewhat by
Crosse to trye me. By all things
things I should cōfirme my
of this, that thou allibates þ
been, art and wilt be for ever
deere father, in respect where
should be as certain of salut
of þ inheritance of heauen for
uer: so be thākfull, cast my sor
care on thee, trust on thee,
call on thee with comfort and

of the Lord's prair. A I 2
in hope for all things that I
want. For in that thou hast gi-
ven to me this benefit to be thy
alde undeserved, un desired on
y behalfe, simply and only in
speck of thine owne goodnessse &
grace in Christe, lest at any tyme
should doubt of it; how should
but hope certaintly that nothing
profitable to me can be denied me
at thy power is infinite? For
thy good will is declared in ac-
cepting me: so no thing can be si-
mply wanting me, which may
ake for my weale (for y should
apzone thy power to be alnigh
) in y thy will is so bounteous,
alreag declared, wheresoever we
believe

A godly meditation.

belief requireth to belieue in the
the father almighty, in considera-
tion wherof: I shoulde in all thi-
nges behau me self as a childe, reioy-
in thee, praise thee, truste in the
feare thee, serue thee, loue the
call vpon thee &c.

But alas how heauy harted am I:
How unthankful am I: How
full of vnbeliefe, and doubting
this thy riche mercy: How littell
do I loue thee, feare thee, cal vpon
thee: O be mercifull vnto me
forgiue me good father for thy
owne sake & graunt me the spirit
of thy children, to revele thy self
vnto me, and Jesus Christe thy
deere sonne our Lord, by whom

re made thy childe, that I may
truly knowe thee, hartily loue
thee, faithfully hange vpon thee
in all my needs, with god hope
full vpon thee, render faithfully
his honour to thee, that thou art
my God & father, and I thy deere
childe through thy grace in Chri-
ste and so alwaies be edued with
an assured hope of thy goodnessse,
and a faithfull obedient hart in
all things to thy holy wil.

At thy hands and from thee
is I must looke for all things: so
come I unto thee and pray thee to
lue me these things which thy
bere children haue, and thou re-
uirst of me, that I might come
and

A godly meditation.

come and aske thē of them as no
I do through Jesus Christ
Lord.

As by this word [Father] I am
taught to glory of thee & in this
& all that euer thou hast, for ye are
Wholy mine, my lord, my God
my father, so by this word [our]
I am taught to glory of all thy
good, that all and euery of thy ser-
uants that euer were, are, or
shall be, had, haue, and shall haue.
For now I am taught to believe
that thou hast called me into the
communion of thy church and pe-
ople whom herby I perceine thy
hast comandmed, to be caref
for me, as for them selues, as

Upon the Lord's prayer. 14
all their prayers to be as mind
full of me, as of them selves. As
I am as by this made [father] I
am taught to remember & rever
ence my duty I owe to thee wards,
fith, loue, feare, obedience &c. So
this word [ouer] I am taught
my duty towards thy people, to
carefull for them, and to take
their sorrow, pouertie, and affliction
as mine owne, and ther
e to labour to helpe them in
my heart and hand, after my vocation
and habilitie, utterly abhorring
pride, self loue, arrogancy and
intempt of any: by reason wher
I haue great cause to lament
and to reioyce. To lament be
cause

A Godly meditation
cause I am so farre fro^m con-
tent, much more fro^m doing
dutie to thy people: in though
words, or deeds. To rejoyce
cause I am called of thee, and
red in the blessed Societie of
Saints, & made a member & son
of the heauenly Jerusalem, &
cause thou hast giue in com-
dement to all thy church to be
carefull for me, as for the selfe
But alas how farre am I from
from? As I am guiltie of un-
fultnes for this thy calling me
to the blessed communion of
deere Sonne and Church, yea
thy selfe: so am I guiltye of
loue, unmercifulnes, pride, &
ga

of the Llyrs Pteint. 15.
confusacie, forgetfulness, remouing
myng myne children, for else shal chyldren
ough nat be other wise affested by other
wyce people labour then I doo. O h be
, and mercifull unto me good Father,
ie off give me, & gracit for Christes
r e a se, that as my tung soundeth
m, s is wrynd. [Our] so I may in
omm to be art feele þ true ioy of thy blessed
e selme passion which the chyldren have
I ha clele towards thy hostynys
onthy may reioice in all trouble in
g my respect of þ ioyful comuniton þ I
t off g deiry my self, to honour thy
h, yea dñe upon earth, & theremore
e of to do their godis for thy sake
de, and longly Jesu Christe our lord &
gud

A Godly meditation
comme only to thee to gine me than
which I can not noz trauallion
els where haue, and thou requi-
rest it of me, y therfore I shoule
as thy childe come and cravie it
to thy Glory.

VVhich art in heauen,

A H by these wordes[Our fa-
ther] I am taught to glori-
and reioyce for the blessed com-
munion which I am called to in
thee deare father, with thee Christ
and with thy holy church: so al-
so am I heere taught by these
wordes[which art in heauen] to
reioyce in respect of the place
blessed

blessed Joyes, wherunto at the
length in thy god tyme I shall
come. For now I may perceiue,
that as Heauen is thy home: so
is it mine also, beeing (as I am)
thy chylde through Christe, al-
though haere for a time I am bo-
dily on earth and in miserie.

Againe by these words [which
art in heauen] I am admonished
only to discerne thee from earth-
ly fathers, and to knowe how
that thou art almighty, present
in all places, and of moste per-
tie, to condemne therby my faith
to be prouoked the more to feare
thee, to reverence thee &c. But
also I am admonished to Judge
C.y. of

A Godly meditation
of thy fatherly loue by heauenly
benefits; and not by Corporall
simplly and aloneley: for often ti-
mes the wicked prosper more in
the world, & haue more worldly
benefits, then thy children. So
that by this I see thou wouldest
pull vp my mynde from Earth
and earthly thinges: to Heauen
and heauenly thinges, and that
I should see farther by Corporall
benefits, thy Heauenly Provi-
dence for me. For if thou place
me thus on earth and thus blesse
me as thou doest and hitherto
hast done from my youth vp, in
that thou art nothing so carefull
for my Body as for my Soule.

hol

how should I but think much of thy providence for it in thy home where is such glory, as the eye bath not seene for: of which thinges these corporall benefits of thine given me on Earth should be as it were inductions, and the taking of them away, admonitions to be more mindfull of Perma- uent thinges, and esse in indefull of Transitory thinges.

By reason herof I have great cause to lament, and to grieve, To lament because I am so earthly minded, so little deare of my home, so unthankfull for thy pro- vidence, and Fatherly benedicti- on hereson earth. To grieve be- cause

A Godly meditation
cause of my home, and the great
glozg therof, because thou doest
so prouide for me heere, because
thou doest so correct and chasten
me &c. But alas I am altogether
a wretch, earthly and unthank-
ful, not only for these corporall
benefites, health, riches, friends,
fame, wisedome &c: for thy sa-
therly correction, sicknes, tempi-
tation &c: but also for thy hea-
uenly benefits, for Christe Je-
sus, for the promise of thy spirit,
for thy gospell &c. Yea even for
heaven it self and thy whole glo-
ry, as the Israelits were for the
land of Canaan, & therefore ne-
ver enjoyed it but perished in the

U. Wildernes.

Upon the Lord's prayer. 18
wildernes. I am proud in prosperite and forget thee, waring secure and careles &c, I am impatient in the crosse, and to much consider worldly discommoditie. Oh deere father forgive me, for thy Christes sake all mine unthankfulness, loue of this worlde, contempt and obliuion of thy heauenly benefits, and graunt me thy holy spirit, to illuminate the eies of my minde with the light and lively knowledge of thy presence, power, wilosome, and goodness in thy creatures, but specially in Christe Jesu thy sonne, also by the same spirit enflame mine affections, that I may desire nothing
D.ij,

21 A godly meditation.
In earth but thee, and to be pre-
sent with thee, that my conver-
sation may be in heaven continual-
ly. From whence graunt me still
to look for the lord Jesu, to make
this my vile bodye like vnto his
owne glorious & immortall body
according to his owne power, by
which he is able to do all things.
As thou hast giuen me to be thy
Chylde: so I pray thee giue me
these things which be the proper
ties of thy Children, giuen from
thee in thy goodness wout all wrong.

Hallowed be thy name, and
thy name is that wherby thou
art knowne, for names serue
to discerne, and knowe one

thing from an other. Now thoro
gh y art knowne by thy creatur
es: yet in this our corrupt estate,
they serue but to make vs excep
ts. Therfore properly, ande li
uely & cōforably y art knownt
by thy holy word, and specially
by thy promise of grace, and free
y pardonish and receiving vs in
o thy fawture for Christe Iesu
ake. For the which goodnes in
Christe thou art praised & magni
fied, according to thy wone, that
is, so much as we know by thy
Christer: we magnifye thee and
raise thee, which heft thou ral
lest halowinges. Sanctifying, not
thou art y made holyn in respect
of

A Godly meditation
of thy selfe: but in respect of men
who the more they knowe thee
the more they can not but sancti-
fye thee, that is, they can not be
as in them selues by true fayth
loue, feare, and spirituall ser-
vice, honour thee: so also in their
outwarde behaviour and worke
des, they can not but live in some
sorte, as other seeing them, in
ith and by their holines and godly
ly conuersation, be occasioned
as to knowe thee: so to sanctify
thy name accordingly. And ther-
fore thou settest forth hereunto
to me What is the Churche
principall wish and desire of
childre and people, namely,

Of the Lords prayer. 20

you in Christe mightest be frue
knowne and honored, bothe
of them selues, and of others in-
wardly and outwardly. By rea-
son wherof, easely a man may per-
ceive by the contrary, that þ grea-
t sorrow & greife that thy peo-
ple haue: is that they haue be-
vorantly led in the false religio
wicked conuersatio. Against þ
which they pray and labour dilig-
ently after their vocations, as
þy for the obtaining of þ others,
þe to others and to the selues
to take no small paine in pray-
, Storie, and godly exerise. By
ason heraf I see that I am far-
on this desire and lamentation,
which

A godly meditation.
which is in thy Children. mine ignorance of thy true knowledge of thee and thy Name, els it had not needed that thy word to haue reueled thy self. I see also mine ignorance of the excellencie of the same, els woldest y not haue tolde me that the sanctifying of thy name is y cheffest thing thou requirest of every man. Againe I see my great want of holines, for els shouldest not to teach me, for I see I pray for y I want not more or less I see my great perniciousnes, which I woulde not see is at thy handes of sanctification, altho through I imagined thereof, y nos altho I would

Of the Lords Praier. 21

woldest not haue comauined me
to pray for, if I seeing my want,
should haue prated unto thee ther-
ore. Last of all I see thy wonder-
full goodnes, which will undou-
dly giue unto me sanctification
holines, for thou woldest not y-
should aske for that thing that
you wile not giue me. So that I
haue great cause to lament and
ejoyce. To lament: because I
am so farre from this desire and
amentation which thy Chil-
dren haue, also because of my
ignoraunce, pouertie, peruersitie
unthankfulness &c, but mooste of
all because thy holy name, word
and Religion, is so blasphemed,
boths

A Godly meditation
bothe in doctrine and in living
many.

To rejoyce: I haue great cause
for thyne exceeding goodnes and
mercy which wouldest so disclo
thy self by thy wroks, word and
gospel, which woldest open the
things thus vnto me and al
give vnto me and others san
tification in thy sight by faith,
in the sight of men by purenes
of life & godly conuersation. But
alas I doo hartely neither the
one nor the other, that is lame
or rejoyce, as y^e father which so
chess my hart doost right well
knowe. Oh be mercifull vnto me
& forgive me, yea giue me of thi

Aloue

wone pitie, thy holy spirit, to reuele & open to my minde effectually my miserable estate & condition, my ignorance, peruersitie, and my carelesnes for thy true honor & dishonor in such sort, that may hartely lame these euils, haue the pardoned & taken fro me through Iesus Christe our lord. Againe good father giue me same thy holy spirit to reuele to me thy name, word & gospel, by which I may lively know thee, unsafely loue thee, hartely obey thee, and aboue all thinges desire and laboure by all meanes lawfull, that all godlines in doctrine and conuersation may be exercised, bothe

a godly meditation. 30
before me and in all others,
who I wouldest I should pa-
re there thinke upon the state
religion, and the life of the pa-
tientours of the Gospell, that you
may lament some, pray for some,
and give thanks for some.

Let thy kingdom come

Thy kingdome is in. tij. sorte
to be considered, uniuersall
and particularly. Uniuersall
according to thy power, wher
with thou gouernest all thing
every where, in earth, heau
hell, Deuilles, Angeles, wi
Beastes, fowles, fishes and

creatures uncreate & incomparable
incomparable and inestimable. APPYNG
kingdome Spake David when he
sayo. Thy kingdome ruleth over
all. Particularly thy kingdome
is to be considered according to
thy gracie wherewith thou reignest
not only in thy Church and elect
people, ruling and gouerning all
and every member of thy Chur-
ch to thy glory and their eternall
comfort , not that out of this
church I exclude thy power (for
as therwith thou defendest thy
people: so thou punishment thy
enemis) but because thy Grace is
especiall considered, deeing (as
were) thy very keeper & knyght.

D.

and

A Godly meditation
and exhortation unto the people.
Time will be when this
dome of grace and power, now
bearing as distinct, shall be un-
ited and made one Kingdome
of Glory, which will be so
Christe shall give up his King-
dome in to thyne handes,
as in the Resurrection, when
death the last Enemy shall be
subdued, and thou shalt be all
all. In the meane season
Kingdome of Grace is mira-
lously and mightily propagated
enlarged, and gouerned by
true ministrery of thy word and
Sacraments, thorow the work-
ing of thy holy spirit. And this

The meane and way, whereby as
you did est first plāt, so doest thou
enlarge, amplyfie and p̄eserue
the same. This kingdōe of grace
begun, continued, and enlarg-
ed by the true preaching of thy
gospell and ministratiōn of thy
Sacraments, is the thing which
Christe teacheth here thy chil-
dren to pray for, ȳ it might come,
that is to say ȳ gospel might, sa-
ughtily, purely, and plētuously
be preached (maugre ȳ head of all
thine enemies) that the number
of thine elect might be brought
so the kingdom of thy glory
ight apere. So that as I see thy
childreñ desire, pray, & labour ȳ the
gospell

A Godly meditation.

gospel might be truely preached,
heard & loued in the selues, & in
others: so they lament y^e not pre-
aching & refusing, the not louing
& vnbelieving thy gospel, yea they
lament the linging of the com-
ing of thy Christe, for in his com-
ming they knowe they shalbe brou-
ghte into him, and hauing this hope
they purify them selues as he
pure. By reason hereof I see ffor
that I am farre from this deuine
and lamenting whiche thy chil-
dren haue. I see my ignorance
of thy kingdome and power ev-
ry where, of thy grace only in thy
churche, and of thy glory, whiche
the enemies of thy grace shall

Of the Lords Prayer. 25

all down, and thy glory and power shall imbrace eche other. I see my ignorance how acceptable service to thee is the true preaching and the hearing of thy gospel, for else þ hadest not needed to have placed this petition next to the petition of the sanctifying of thy name. Againe I see here my inhablenes to enter in to thykingdome, and to attayne to it. for els what need should I haue to pray for that to come from thee which other wise may be atchieved. Thirdly I see also my perversitie, & contempt of thy Kingdome and grace. For although I haue my wāt; yet I would not desire

W.ij.

þy.

A Godly meditation
thykingdome to come, if þou
not commaund me to pray so
for if I would haue prayed for it
þou wouldest not haue comaundered
me. Last of all I see thy goodnes
which wilt bring thy kingdom
and that as generally by sending
forth ministers to preach truly
so perticularly by regeneration
me more & more, and by giving
me as grace heere: so glory
wher, for thou wouldest not
should pray for that, which thou
wilt deny. So that I haue
great cause to lament and to
take: To lament: because of
miserable estate and condition
because of my sinne, ignorance
rebellion

ebellion, peruersitie, Sathanas
ower, Contempt of thy grace,
by gospell & ministry, here or
els where! To reioyce: because
of thy goodness and great mercy,
which haste brought me into the
church, kepest me in it, & wilt
do so stil, also because of the
misterie of thy word and sacram-
entes, by which the Holy gospelle
is and will be effectuall, and final-
ly because of that great Glory,
where unto thou hast called me,
how will godes mercies suffy
the saints! But alas! howe my ill-
full I am to godes; I see full
the well sayng that his nose bid
from thence, onely the sinner shal-

A Godly meditation
Unto me and forgive me, my
father, and graunt the Spirit
thy children, to reveale unto me
my ignorance of thy kingdom
my pouertie and peruersitie, that
I may lament the same, and hap-
ily laboure for thy help and the
holynesse of thy spirit, to supprese the king-
dome of sinne in my self and in
others. Againie graunt me the
same thy holynesse to reveale
me thy kingdom of power,
and glory, to kindle mine affec-
tions to regenerate me more
thoroughly, to reigne in me, as in
parte of thy kingdom, to graunt
to me desire to praye and to la-
bour for thy kingdom, both here
and there.

my self and to others effectually,
to thy glory, and to assure my
conscience of thy goodness, that
you wilt give me Grace, and
thy glory &c. Here call to minde the
state of the ministerie and minis-
ters, the light and life of Gospel-
ers, the rrouses & herisies which
can be entangled with all.
Thy VVill be done.

As thy power is infinite; so
is thy wisdome according
thera by as we may
arrive, so that nothing is or
can be done agaynst thy palmer,
other wise then by thy sover-
aigne. D. v. ther

A godly meditation.

There not nor can not be any thing
done agaynst , or other wise
then by thy omnipotent & seuer
will, which is alwayes, as thou
art god, holy, and iust, howe
soever it seeme otherwise to us
foolish reason & iudgement. There
fore here we are taught to
pray that thy will may be done
here without sinne on mans
halfe, as it is on the Angelles
halfe in heauen.

Again for as much as I art un
prehesible of thy self as wel as
thy power is exceeding
wisdom: we may not accom
ther to serch thee, but rather
and worship thy maiestie on
earth .

.C.C.

tre

emble at thy Judgements and
works, & therfore pray alwaies,
that we may be content with thy
will, and be burden thereto. And
as much as thou hast reveled
vs, so much of thy will in thy
word written as is necessary for
us in this life to know, yea as we
can attaine unto, and a little fur-
ther: we ought to take all things
on there a gainst, as sinne and
transgression, althrough thou
must use the same sinne to serue
by prouidence. Of the which
prouidence we can not now say
adge farther then thou hast
no shal open it unto us. So
ent this petition (thy will be
doon)

A Godly meditation
doon) is not simply to be understand concerning thy omnipotent will vnrueled, against which nothing is nor can be done but rather concerning thy will reuelcd in thy law and gospel, which thou haere teachest us that we shold desire, not on to knowe it:but also do it, as in such perfection and willingness as it is in heauen. The whiche thing I perceine haerby that the Childerene do desire dayly in a for them selues and others, to lamente the contrary, in whomever it be, so that often times gush out wriners of teame because men kepp not thy law.

By reason hereof I see that I
am farre from the sences and
ares of thy people. I see my
morauice of thy will, if thou
haddest not opened the same by
yne owne mouth. I see my
morauice, how acceptable a
ruice obedience to thy will is,
and therfore doest thou place this
peticion amongst the first and
continually desires of thy childrē.
Againe I see my pouertie in god's
obedience, which had need to
be taught to pray for it, therby
signify unto me my want and
abilitie to attayne it but by
thy gift. Thirdly I see my disobe-
yce, for els never wouldest thou
hauie

A Godly meditation
have comaunded me to haue pa-
ied for the doing of thy will; i-
seing my want, would ha-
pained so. Last of all I se thy gr-
nes, which wylt givie to me and
thers to obey thy will; that is
loue thee with all our harts,
loue our neighbour as our
ues, to dyc to our selnes, to loue
thee, to take vp our Crosse and
to followe thee, to beleue, to re-
pent &c. For els thou wouldest
uer haue bidden vs to pray for
thing whiche we shoulde not ha-
fe.

So that I haue great cause to
reuent and rejoyce. To lament
cause of my miserable state and
condition

dition, because of my sinnes,
no2uance, pouertie, and pena-
ritie, also because thy will is
very where either not knowne
cōtemned, and Sathanus will
e will of the worlde, and of the
she redily obeyed. To reioyce
hauie great cause, for that thou
ist opened thy self and will vni-
mankinde, for that also thou
culiarly hast taught me these
inges, & because also thou wilt
aunt me grace to doo the same,
but alas how unthankful I am
and how hard harted: thou Lord
vſt knowe. Oh be merciful vnto
me and forgive me. I pray
the graciouſe God, graunt that

the

A Godly meditation

thy holy spirit, to reueale to me
my ignorance of thy will,
potertie and perueracie, that
may hartily bewayle it. By
thy help and working of thy
spirit may supprese the will
the fleshe. Againe graunt
thy holy spirit, to reueale to me
thy will declared in thy word
and Gospell, that I may truly
knowe the same, and enflame
my affections, that I may
and loue the same, in such sort
that it may be my meat & drink
to do thy wil. Here call to minde
the ten Commandements
God perteinably or Generall
what there in he required,

of the Lord's prayer. 31

say for the same particular,
as you see your need, and take
merely for your self. I put nothing
of others.

Pray for patience to suffer loss
and for God's will to be done,
and pray for the deliverance
of the troubis that they may be
pacient, pray for spiritual help,
come in every troublous place
publicly, that you may have
God's will. (v. 160) *you*

Give us this day our daily bread.

Bread the food of the body
to strengthen the body.
Lucky to you, Copperhill,

15 A Godly meditation
and prayse, Plente, health, spes
and hope, etc. NB. By this we
meane those should understand
not onely spirituall things,
but also carnall benefits are
Gods gifts, and couys, not for
ourselves, but for others. About
the same, although our
mislike often times meanes
the which God pouerly giveth
to all things.

By (daily) is intended
contented mindes of thy
dren with that which is suffi-
cient for the present time, au-
ting. Hope in these, that
shall not depart, but daily shal-
l come in the plente of them.

through of all thinges. By this
word [our] he admyreth & understandeth
moltise benefitis, as peace in the
country weale, & his magistrats,
eschewable iuyterey, godly lawes
& as particular benefites, as his
children, health, name, successe
in the works of our vocation &c.
And besides this by it we shoulde
have the care, even for corporall
thinges which thy children haue
or others as wel as for them
elues. So that her I may learn
how farre I am from that I
should be, and I see the childdren
re come unto me see my agnes
since also, holyn that as spirituall
thinges doo come from thys; so

C. g.

do

25 A godly meditation.

of Temporal thynges, wher
they come from thee: so are
conserved and kept of thee.
Therefore thy children are the
full, and boke to them all
more gifts, not consider-
ing the meaneys whiche the
if they haue them. How
they use them but as meaneys
except thou woulde therel
all is in vaine.
Againe heere I am taught to
content with sufficient for the
present time, as thy children
which haue the choyces of the
life alwayes before their eyen
and therefore they affe by
dayly sustenance, know-

but this life to be compared to a
day, yea a watch, a sound, a shav-
inge &c. Moreover I may learn
to see the compassion and brotherly
love the Children have one for
another. Last of all, yea I may
see thy goodness, which thou
wilt give me all things necessar-
y for this life (as elsewhere I would
not bid me as he &c.) so then
Commandest all men to serve
me care for me, and that bodily
much more then (if they be able)
they also committed to help
me both in body and soul, for
which whereof I have great cause
to laud & rejoice. It is lame to be
cuse I am most affected, as the
young children. C. iij. children

A Godly remeſation
My dox en be, Deed me myt
rancice, my ingratitude, my
wrothie & conſepe of the glorie
and of the neceſſitie of my p[er]ſon
to which alais be in glorie
done in exile, ſome in p[er]il, in
in powerlie, ſicknes &c. To my
joyce & blace great caufe, in
churche & chyp groundis, in the
ſtudie of cheſte thinges, in con-
ſideringe the bothe vniuersall
euangelie want, in giuing in
martyr thinges unafked, in
giving oþre benefites gived
in Churche ministring ſpent to
ſee me, in p[er]il for me to
die &c. But alais y had ſent
me from tracie lamenſtation
21. Aug. .iii. 5. regis

My sing: lord thou knowest
me mercifull unto me, and yea
no, forgiue me, and graunt unto
my holy spirit, to remeke my
my newe, signe patience, great in
mistrust, & contempt of thy mer
ites & thy people, and that in such
wise, that I might hartily launche
me before thy face, and
through thy goodness, be
done with thy people, to remeke
of thy meserves of thy blis, and
as for mine blund.

Agayn, ¶ Perhaſe I do my good
goodness, (O Marie gratitudo) O good
in Cor porall thinges, where I
may fee thy spirite, thy presence
the love, and favour, and right
and

Arguing meditation,
which is in every Creature, and of
composall Benefits, and that I am
such sort, that I may be thought
to be infected, truly to reverence
Godes loue, shew ther, hancesse
ther, to be thankful to ther, and
in all my need to come unto ther,
not only when I have ordinary
presented by the which them com-
monly minister; but also when
I have none, yea when all meane
and helpe are cleane agayne
me. Here remember the state
of your Children, and family
also your parents, neighbours
kinde folkes, also your frenndes
comtrye, and acquaintance
as you shall have time thereto

of the Lord's pitie. A 35

Only Gods good spirit shall be
looked.

As also in this psalm is written concerning
forgivinc vs our debts as we for-
give them that care debtes vnto us.
So also will Our Lorde chuse his
people to be his friends & to be
by our [Dots], are to understand
not only thinges touching downe
of the omission and leavinge out
of the good thinges we ought
to do.

By (our) is not only to understand
the particular commandments, but
also generally the commandment of all
and every one of thy church.

By (forgiveness) is vnderstanding
the pardon & remission of sinnes

C. b. by the

A Godly meditation
fthe lxxvijrte yere Deserts of
deere sonne Jesus Christe, he
gave hym self a rausome for

By our forgiuing of
mens offences to uswardes
verstand thy good will, not o
that it pleasest thee y we shou
lue in loue and amittie : but
so that thou wouldest haue
to be certayne of thy paro
ch of our Sutes. For as
fayne as we are that we
done them that offend vs
certayne shoulde we be that
dost parowes vs, whiche
forgiating our trespasses
as we soone) a sacrement
to hym in remembraunce
set gyd .G.3

And that by this petitione
myght to see that thy children, al-
though by imputation they be-
re from me, yet they are now
come to me and remaine in
myng their swynges
The remouall and ouercomynge
of the same on the contrary part
of the same I have raynged. And by this
I haue the childe banisched out of
the landes shire, And he doth al-
ways they be in my shire also the quan-
tynge leane vnglynesse. And therfore
I haue raynged him to come into my
shire and am nowe in my shire. The
childe is alwayes a caryer of my shire
and alwayes a caryer of my shire.

A Godly meditation
therefore pray y^e they might
be pardoned in saying (our friends
not my sins. Besides this, I
taught here to see, how thy
dear son not only forgive all sin
send them about, also pray for
pardoning of the offences
their enemies, and such as
send them. Soe for y^e we have
ministered unto them, remitt
ing all sins of all. I am farrre
how merciful y^e art, which
hath me to aske pardon of
all them. I verelast thinking
in no point doubt, but being
assured, that soe Obeying
thou bearest us, & thus not
soe our selues; but also soe
others.

other

but, for you will not name
unto us to hit for any thing,
or will not give us.

For reason whereof I have great
use to lament and reprove my
ment: because of my miserable
life, which am so farre from
the affections that are in thy
bauen, which am so ignorant
careles of thyn, that thyn
leaving god to come: but also
being evill, and that daily thou
ought, word any bede &c.

I speake not of my carelessness
other folkes sinnes, but of
parents, chyldern, and
myselfe &c. for I haue
done all lyke, or sayd
all daye.

A Godly magnification
have given occasion to some
to reprove me greatly
because of the manner in which
to me these things, in commanding
me so many favours
graciousness were shewen, and
commanding others to do
for me, I ought surely to be
blamed of the mercy; though
sometimes he unmeasurable,
and not only in this; but in
petitioning him that every man
the church prospereth for me,
Chastise the scorners who sin
in thy sight; bind, prop up, and
comfort all of thy creatures quic
kly.

awd

to thy holy spirit to overcomme sinnes
that I may see thin, the better to
have it, y more truly to hate its
hoste earnestly to strive againt
it that I may continually bathe in thy
hand others. Againt my sinnes
the same the holy spirit to
rele unto me the remedy of
my sinnes by Christe only to work
in me faith, to imbrace the same
of Christe and sayes amen bly.
that I may henceforth be endued
with thy holy spirit more moare
begin and shew the good will
continually, shew to encrease in
the same for ever. In to thidw
where call to minnes to spechall ther
owne being consetteth his selfe to this
membrer

8 : A godly meditation. O
member, if you have occa-
sion to sinne: to pray for
merit, remember that god
would be so dñe unto us
the breaking thereof in
should be an occasion to
sinne. ~~to~~ ~~lathes~~ ~~to~~ ~~my~~ ~~car~~ ~~te~~ ~~re~~
~~to~~ ~~you~~ ~~and~~ ~~she~~ ~~and~~ ~~we~~

Lead us not into temptation
But because of our continual
great iniurie, because of
great diligence and habite
our enemies, and because
art wont to punishe sinne us
(which of all punishment
greatest and most to be feare
the perdition of our soule)

Of the Lord's Prayer. 59

children to have their saints in
memorance, and for remembrance
of thou hast appointed thy people
that the only cause why they
never come to bed before I com
is for that they have had no
desire to do penitence for this
is this which should be in
of their memory to promote
to be more than full of them. Be
me vigilant & let bygones be bygones
ing also like expiation upon them
be avoided: then shall we
closely follow the memorie of
unwilling? but for the sake of
moll us; and remeber me well. These
graces being received, let us not
forget to thank God for his

A Godly meditation
when being tempted, that
he delivered from evil.
And because thou wouldest
all thy children to hang soberly
anthe, to seare thy only, may
be in leue the ymme of them
them for gay, suffer to ride
lewest he not into tem
tion, that (I say) they might
by feare thine, and certenly know
that satyur hath no power
wiche as a pluge, but that he
thoughtess unto hym, and of
secret (but mostly knist) may
dene appoynt hym to bise, nor
smill (for then were we all
but as them wile, whiche com
nothing, but that whiche is

It is to give them to the going
of death, which will be
guided by the grace of our
honest Paul.

Occasions for evil are in two
sorts. One by prosperity and suc-
cess: another by adversity and
the Cross etc. The evils coming
of success: commonly are earthly
fullness, pride, security, and
forgetting our selves, forgetting
of others,忘fulness of God
of our mortality etc. The evils
coming of adversity: common-
ly are impatience, impaturing,
grieving, dispairing, complain-
ing of God, scattering of goods,
stealing, lying, pride forthwith

St.

want

A Godly meditation

among other eviles, whereto tem-
tations will entice a man. That
rest to him self, wheras to whom
is guided with Gods spirit tem-
tations are but trialls to the glo-
ry of God, comfort of the temper-
ance and edifying of thy church.

But as by same, if a man be left
alone: temptations entise each
to the Devil him self. And therfore
the children pray to
be delivered from evill, understand-
ing therby to deliuer him self, from
sorcer and suppostes of all evill.

And this thy thidogenit doth all
well for others; and so methinketh
me. So that I may certefly
not weare gods churche!

Of the Lord's Prayer.

First to remember often our infirmities and weaknesses, and the dangerous estate we stand in in respect of our sinnes of knowledge which is full of sinnes of ignorance which seeketh to destroy us, and as a roaring Lion to destroy us, and of our sinnes, which defoure all bindes of grace, mercies, and protection, that it might not be the children feare this, but rather, pray, and desire the day of redemption from all evils.

Againas I saye, learning byte, that
it should not be forgotten, that
is not in the power of man; but
only they knowe, and understand an
all great teacher, in whose company
they

A Godly meditation

Thy great goodness, which hath
so long kept me from so many
wrongs, both of soule and body.
of France, geve me. as thou
wast in thy infancy, alld good
middle age, &c. in diuers

¶ Chichely I may learn how
I shoulde carrefull for my selfe
that they might be auinced
their childe, that they might
preserue from temptation,
from besyng ouercom in the same
therfore thou teachest me to do
not delieresse them ouercom
but delierer. Yea weare not
I am fayght herte, full con-
nes towards me whiche shal
not me delier, & therfore

of the Lords prayer. 42

come in temptations. For thou
wouldest not have me to affre for
that, which I shoule not losse for
at thy handes certaintly. my next
therof; thou wouldest haue me
to be in a certaintie of losse for
ever. For else I cannott believe
my prayer to be heard of thee es-
suallyg I shoule not be deliuered
from evill. And therfore I comfot
hereto a grately my churche
with thy Churche. I ame
one. And for the same churche
(for thine is the kyngdomme of heauen
is the power, by thine name glori-
fie) He is he that
by reason of his grace
comfute Lawlessnes, goddes despit. 43

Lamenty.

A godly meditation.
Invent: because of my corrupt
infirmitie, weakness, oblidie
and carelesnes for thy people
wretched. As also of thy
sorrows, anguiash, and paines
which bath wroghte moste
dame and dolere men, wherof
never recovered, as Cain, Ch
auchibell, Faustus, &c. &
such as of thy good
fayre friends who shal be
in the chappel, comynge under
the Charch to pray for me, and
whil at length delivere me from
evil, and give me glori

But alas I am all to godly
weaklesse and miserable. O my
werteyfull soule, þine deare fa
therne.

Of the Lord's prayet

43

and for Chasster sake forgive me
my sins. Graunt me thy holy
irit to reuele to me mine inno-
tices, weakeenes, periles, dan-
gers. In such sorte that as I
am hartily lamenting and foynt
I may aske and obtaine thy
ace to guide me from all evill
thermore. I beseeche thee
Doyne graunt me thy grace the
ly sp̄it, to reuele to me thy
me and kindnes; so maner me
nd that in eternitey in such sorte
at I may be the myghty perisone
of the same, by grace and ful
the thēe, and ever perpeuty
the for the remeving of thy
ngome powere and righte.

Fig.

101020

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A godly meditation,
as one that for ever shall have
fruition of the same, through
owne goodness and mercie
Christe, prepared for me by
beginning and foundation
world was layed. Item
Verecall to minde our Iacob
Sathanis vigilancy, vise and
genc: his diligence, out witt
his habilitie, vise ignorancie
his craft and subteltie &c.

Item call to minde how
he hath ouerthrownes for
many of the deserte d people
God, Inishom, we have
compared in nothing, as Iacob
Cue, Lot, Job, Chamer, Simeon
Joseph, Agar, Asaph, David

neon, Eli, David, Salomon,
Jethias, Iosias, Peter, Thos
as, and innumerable more.
Item call to mind the good
works of God, and of our Saviour
Jesus Christ, which have been
hitherto, keepeth us still, and
releth us here to abide the time
till keepeth us in his kingdom
and will not have us to suffer for
strance from evil, because he
will not be shamed certainte
ly for the same. And praye unto
him for his grace to make us
more like unto him selfe. Amen.

A godly meditation,
and every member thereof
for thee as well as for them
in these and all other things
that unto another man
recks hold many divers
of evils there be, that stretch
yon wide bands you are pull
ing nape, but the gods are
wise so returning for the num
ber of evils that you have
nothing to be compared to the
titude of evils in which you
yourself were lost, when
you shall see before you
your sinnes selfe, as
well as that are all the mis
eries of earth due to the number
of them, and when you

¶ O myn kyf thyne forgettynge
þynges wyl yow bryngynge unto
þynges myn ythalengyngh of þy hand
þy flesh & thys world to yfyllyg.
In prayng this petitione call
myndre the euill synnes þat haue been
þe vñlles þou haue done in this world
þou may þest hit, if god shalfe
descreue þou, that god thought
þis wryghte of the vñlles to þe vñlles
þou haue done, þerewith in þis
þis wryghte of þis luke myn
þere is n̄tþe þoughþy, þine is
þower, þine is stede, þine is fay
þine is iorn alwoþi E 1412.203
þin þroughlyng of þis wryghte
þis wryghte (þat faythid wryghte
þine) þeychill swam by

A Godly meditation written
and shewed upon divers
of occasions of the practice
ing of all things meeting
the later end thou hast at
the same purpose; this is
(for that is the beginning of
etc.) will be in many
many things. First therefore
should have such consideration
thy kingdom, power, glory
terrible: that our enemies be
stricken with an admiration
same. Secondly that I
consider from; especially
ter: that I should not do
that thou commandest, unless I
commandest all things every
in all persons and creatures.

help fully, and mercifully.

Cheroly that in prayer all my
wishes shoulde rest to the setting
of thy power, of thy king-
dome, and of thy glory.

Last of all, y in prayer I shoulde
no wisse dout of beeing heard:
I be assured, that thou whiche
it containede me to pray and
it promised to heare me: doest
use graciously for thy mercies
ke and truthe sake, heare my
wishes, according to thy good
will through Jesus Christ thy
are done our lord & thy favour.
By reason whereof I thankes great
muse to laught and revoyce. So

Item:

A Godly meditation
ment, because I consider
these things in prayer, in
sorte as should move me to
miration and gratitude, but
I consider not thy power
wisdom generally in all thy
because I am so careless of
kingdome and because I am
full of dubitation and doubt
of thy goodness. To me ye
have great cause, because
relevest these things unto
on this sort, because of thy po
kingdome and glory, which
keth to a hearing of thy p[ro]ph[et]
and helping of me, because
ye be not as thine instru
to let forth thy Kingdome, p[er]

met and give you my beste ende,
pleaseth the to hevengy power
and affter edby hys fauour me
ever. In ymme E 1501 : 31111111
But alas helpe us vnde thy frond
of calamitatis and mortali
tates. By reason wherof giveth
me damnation. O helpe me for
I bente me & forgiveth me, for by
y godnes gracie vnde thy hys
crist to redeeme me from my sharto
s, obiusion & contempt of thy
ngdom, powere and glory, with
a greatness of my vngodlynesse
at I may haue by thy commandement
also haue them parvived, &
therfrom thence through the wort
es of Jesay. Chide thy sinnes

Argodly meditation
Against you my thy help to
to revele to me in such sorte
kingdome, power, glorie and
ternitie : that I may all the
have the same before myne
be moued with the comyn
therof, labour effectually
forth the same, and finally
have the fruition therof in
this life: so to encrease in an
red, certaine and lively expect
on of the same, that I may
wages and in all thinges re
in the thorrow Christe, and
laudes, thanks and praises
petually, unto thy moste
name. Oh blessed father, &
and holy ghost, thre persons

and to whom he all honours call
ong thond without end a misse
we think, that is the kingdom
ower, glory, and Eternitie be
which is our father: what
no dignitie is, which he his chil
den, if the power be our fathers:
whom should has be afraid, if
the Deuill be subject to the Lo
rds power and kingdome (as he
is) how can the subiect haue po
wer ouer vs, which be sonnes
and heires, in that he hath not
power ouer a swine with
the prouidence and permission
of God. Therefore full and ouer
we pray [Lead vs not into temp
tation,] rather then let vs not
be

G.ij.

**A Godly meditation
Worke unto rehption and reme-
dier is the Word; and therfore
hath more, but that he had
Gods gift. so, he were not ex-
pectie, to receive power.
God did not make him ex-
pectie, although the execu-
tion of it is rather
of Gods permis-
sion. but it was
soe chalenged, that he was
denied of hisoul, and his
son died of that he attid.**

**¶ Give all thanks, praise and glori-
fy to God our father thine
Christ our Lord and Saviour
Sobey, on thyne bed. I besee-
che god to night wylter Enoch**

MEDITATION

on ypon the true value and
articles of the Christian faith.
O small art, and wise thinke
deme am God the father almighty
and his creation of man.

In the name of the People (the
land God's sonne
of our forefathers
that in the life) do
writting this
article. [I believe
God the father almighty he
with knowledge the same day
with Jes' Christe he created
all great all things that be in
heaven & in earth (the big heathens
the devils, &c. yelde yllowesse

IT A Godly meditation
and Earth, are understand
things therin). And also
knowe this: So they by thy
faith doe see thee, the same
the father, the sonne and the
Chrift, to gouerne all thi-
after thy great wiſdom, pu-
righteousnes, and mercy,
every creature, they ſe-
me to put them in re-
laxance of fearing, ceaſing
trusting, and louing thee,
every creature they beholde
presence, power, wonde-
and louer, Signifie by
word [Father] they ſe
their belief, how that they
not onely the Creatures,

110 Of the bellef A 50
that ever they have to be thy
nacious gifts and blessings; but
also how that they are thy Chil-
dren, deuote, beloved and sacred
to thee through Jesus Christ.
where through (notwithstan-
ding their knowynges) as they
conceive a sure hope of thy good-
nes and fatherly loue towards
them in soule and body for ever:
so are they thankfull for their
creation, and so that thou hast
made them thine excellent creatu-
rues of all the world.
They are thankfull for the
creatieng of all creatures and
use the same with thankfulness,
as visable tokens of thy misse,

A Godly meditation
visible forme, they are thankfull
for thy conserving & keeping the
world for the governing them and
all this woulde laudencing of them
are no more thanke, if they woul-
de no deeper, reason hath so great
a swinge wthē in these matters.
But I (moste gracious god lord
and father) though I say [I say]
we i[n] thee my father almighty,
maker of heauen and earth, I yet
thou knowest & I am full of much
woalting, not onely of this: wheth-
ther thou art my God, Almighty
tie and moste loving dearest father
in Christe (because I see in my
self such a Conscience of un-
knowne yet to answere sinnes work)

worshines, and so great want of
those thinges which thou requirest
of thy children, and so trans-
fer the cause of my bearing thy
childe in parte to my self where
it is due only and wholly attribuies
to thy mercy & grace in Christ:
but also thou knowest my doub-
ting of my creation and gover-
naunce, and of the creation and
governance of all this worlde,
(as I declare by my unthankful-
nes for my creation, for mine ad-
option, for my regeneration, for
the providece for me) & els save
ther I could not but hartily
with thy Childe in redyce and
praise thy holy name, and that

A godly meditation.
continually, being henceforth
carefull for nothing but how to
please thee and profit thy people,
and that they might praise thy
name in all things for evermore,
desiring the sanctification of thy
name, the coming of thy kingdom,
the doing of thy will upon earth
as it is in heaven.

Thou mightest have made me
a dogge, but of thy goodness hast
made me a creature after thine
Image, thou mightest have made
me a Turk, a Jewe, a Saracyn,
but thou hast made me a Christen,
a member of thy Church,
thou after my birth mightest
haue left me, and in all my need

He made no provideunce for me
as we some times set hashe hap-
ned into others, but yet them ne-
ver diodest so with me, and yet I
am of all others supose i bethanks
full, & i will get me mch qual.
Thy creatures I thankfully use
not, thy invisible loue by the ma-
nifolde visible tokenes I consider
not, as now I shalbe by this apparell
of my body, by thine excep-
tional helth, by this light, by this
my hearing, seeing, feeling, me-
mory, understanding, time, place,
company, creatures, and benefi-
cits, as well as keping num-
erable souls from the bothe in-
fernal and 180re, which else
could

12 A Godly meditation
can be had but none so much as
so in giving to me presently so
many things as without thy
peciall grace Ie could not have
could haue had, or peradysse
keep them. In thy creatures Ie
not thy power; for I feare thy
not, I see not thy presence; for I
reuerence thee not, I see not thy
wisedome, though above them all
I see not thy chayre; so do I ney
ther loue nor praise thee, but in
lips and song; and therfore in
that all thy creatures can teach
me, rve out appon me to be thine
foul baith; to come, I feare, scorne
thee and trust in thee am that do
finually, in that if thou out sayest
can not

thou mett but trye who wyppeyn
me against me in thy sight, and
in the day of Jugement wyl
wespere them selues agayn her
myle of ai iugement, and aridement

Oh that y wylch shold wanste
this. Oh that my blinde eyes and
my deaf eare were opened. Oh
that my miserable and foolish
hart were made wise and con-
certed. This onely thou camdest
which hast all men's harts in thy
handes to bow them as pleas-
eth thee. Welo my hart good
Lord in to thy Testimonies, o-
pen my mind eyes, I mowe me to
bare for thy merites sake, that
I may behoue & so loue thee, be
thankfull

A godly meditation,
thankfull to thee, ymend in all
thinges and serue thee, though
not as thy deare seruaunts doe
yet at the least as other honest
creatures doe, that is to say
theye and to be profitable unto
thers.

Now forasmuch as my sinnes
let this and all good thinges
from me; I beseech thee pardon me
all my sinnes, according to thy
gracious promise, for our Lord
Jesus Christes sake.

A sp C. 8. v. 11. d.
so. 20. mon. 11. yd. 10. 0. 1.
I helcome in Iesus Christe my
only Sonne. &c. v. 11. 11. 11.
v. 11. 11. 11. 11. 11. 11. 11. 11.

Thy seruaunts (O Christ
Iesu) and people do knowe
by faith that as thou art Almigh
tie and God with the Father by
whom all things were made, and
are ruled (for thou art God ete
nall, coequall, and consubstanti
all with the father and the holy
Ghost) so thou art man and hast
taken our nature vpon thee by
the operation of the holy Ghost
in the wombe of the Virgin Ma
ry, and art become the blessed
seed which hast bruised the Ser
pents head, the blessed seed, in
whom all nations are blessed, i
the prophet whiche spakest did p*ro*
phecie of, the samplare he saw
in

A Godly meditation
in the mount, the truth and love
of all the types, figures, and
tokens of the old law, the Son
of Christ and Saviour of the
people, the advocate and redeemer,
the patisher of Gods wrath for
sinnes, the operer of heaven, the
giver of euerlasting life.

This they knowe y brought
to passe in thy humaine nature
by thy incarnation and nativity,
by thy bearing here on earth, by
thy living, teaching, fasting, pray-
ing especially by thy suffering un-
der Pontius Pilate, by thy death
but al i resurrection, ascension
into the heauenes, and reigning
on the right hand of the father,

from

from whence thou shal count to
viiiij bothe the quide and the
ende, and in the yollowe thereto
to by feith they appynted also to
their felues, that soe their saies
ther wast made vitam, dñe dñe p[er]ay,
all, w[ill]l temptem, dñe dñe p[er]ay, ro-
leſt againe, to dñe dñe ascend into
heauen, and there art set their an-
nounce, bishop, and high preſt,
altaires appering in Gods light.
To them, from whence they look-
for the, knowing that thou wile
not enter into iudgement with
them to damne them, which
wouldest damne thy ſelfe for
them, and in excurſionis
By thys faith they ſeke other men
factions.

22 A godly meditation.

Sent from the other side, where
the habited men are, & some of the
gentiles which they call Christians,
had so highly thought, 3 The hand
of sinners @ exulteth because it is
done a thing as it would make
the good souls to cry, & yet will
they smite the good souls.
4 They have no fear of God: but an ex-
aggeration is so great against them
that no better place can be found for
to lay them: they shal be made
death, the temple of God: because
he hath so honored them by the way
not spared them: his were sonnes
against them: & he had many
enemies, trusste in their: because
though he did well, yet he was

and make shewing by their gifts
of selfe denyall to be more abundant
and continually found for the people to see
that they beare it generally & par-
ticularly in every member of the
body; they see howe others they see
further; and therfore they continuall
writhe so full therto wherein no mannes

Dybbus. Do they imitate and
followe them; for steps? & name is the
greatest wronge they do to others; for when
they steppe upon them by accident
and chance to them. & Dybbus
they bewray their knowledges, and
tame; & in like fassion they followe them
whence they do them; & then they followe
with them withoute any commandement? Oo
and deere fassioning godly and pithy
couer

A Godly meditation

Though I say so belike unto
whiche I am concurring by thine
ghost; yet alas I do but trouble them
for nothing is else in me but but
desire, to have thy worde vised vnto
of thy power and louingnesse
wages and mercie, I haue but one
opinion, as my insensiblenes and
unthankfulness death declare. .
If a man should shew me friend
ship but in a triffe, to suffer any
thing at all for me, I would say
but be thankful, and then thank
my creation, I haue receaved all
and brought me into them
her of Gods children (the world
nothing mothing is greater) and then
I am unthankfull, and say on

Thou hast suffered much for me,
from Heauen thou camtest into
earth to fetch me into heauen, but
I regard it not. I consider
Thou bearest my sinnes on thy
back suffering a moche bitter besyng,
but I am so farre from thankfulli-
nes: that I will more and more
dothe that. ~~and no dog erist~~
Thou wouldest enter into a com-
munion with me, taking my na-
tive lande: thee: concerning the
substaunce thereof, that I might
enter into a communion with thee
concerning the whistlers solye:
with my self thou hast entreated
it, but I considered it not.

Thou didst die to deliver me from

V. iij.

death.

A Godly meditation

Death, but I still do it and more
grieve thee cause to dye, so in great
full and short time am I at death

Thou didst arise to iustifying
but I smit thee with the hand
keep thee downe because I know
not lesse my wickednesse

Thou ascendest to heauen to
take possession for me theretho
be alwayes in the sight of thy son
ther for me, to sett me bothe
gifts, to pray for me: but I say
I am putting thee into my hand
although I intend to thy glory
together faithfully, I hidde thee
out of the sight by say gettynge
I reiect and abhise thy godly
infect poyses, at this daye no

11. 15

Thou

Thou art now in a redines to
come to judge bothe quick and
the dead: but I tremble not at
this yare, nor before thys before
thou came, to be intercessor unto
me & not to enter into iudgement
with me, yea I think nothing at
all of thy conuniting, reuision &
igitant iudicium the wicked com
ver not the ent, they shal not
on thy iudgement.

Thou wouldest balyng me to my
father y I my selfe graff. But
I put this ofte chayre as I wyl
the to falle ther wyllyng, wyllyng
refuse to falle ther a ffameon.

Now y tyme of all thys thinges
is vaneled, y hooly myndis be
naturall

A godly meditation.
natural by reaso[n] of the corruptio[n]
of our nature, yet I have augmented
the same maliciously, as not
laboring thereagainst, and concur-
ning in all sinnes and wicked-
nesse by reason wherof I deserve
moste iustly thine anger therfore
thy refection from thy face for-
ever, dñe oft ab amistis making
Long haſte thou mourned even
with displeasure and anger the
incredulitie of my hart, calling
me therfrom, and offering me
thy grace, whiche I have neglected
and rejected, and therefore am nev-
er worthye to haue it any more
offered vnto me, much more the
I am unwarthe to haue given

given me to receiue thy mercy.
Alas what shall I do? shall I
despair or as long as I am, keep
me unmindfull of my miserye? O
Saviour Christe Jesu, wilt not
thou bee mercifull vnto me?
thou diddest dye for me when I
deserued it not, And is thy mer-
cy shamed? Will not thou give
me thy grace, and take from my
hart this horriblie unbelief? Shall
I never loue thee? so shall I ne-
ver hate sinne; so shall I never as-
with my mouth say, and belewe
in Iesus Christe, so in hart say the
same? Shall Satan possesse me
for ever? Christe Jesus which
hast led captiuitie captive, what

V. v.

wilt

A godly meditation.

Wilt not thou help me : though
I desire it not as I shoulde: yet
giv me to desire whē thou wylle

Thou diddest appere to us
stroy the wōrke of the Devil,
thou seest his wōrke in me : god
Christe, destroy his wōrke, but
not thy wōrke: saue me for thy
great mercies sake. Give me to be
loue in thee, in thy death, resur-
rection, and ascencion. Pardon
me my shenes, and mortify me
in me my corrupt affections, rul-
me vp and mortify me, regen-
erate me dayly more and more,
give me faith of immortallitie,
resurrection of this body, give me
Truly to ascend in to heauen, and
I will

Of the belef^o A 60

to be certaine that thou hast al-
redy take possesſion for me there.
Givē me to look for thy coming,
and to be ready for thy comynng
to finde mercy to everlastynge
līfe &c.

I belieue in the holy ghoſt &c,
I am ready to be saved

O Holy spirit the thirde person
in Trinitie which dwelleſt del-
vered by Christ our ſaviour in
his Baptisme in the likeneſſe of
a Dove thy childre knowe what
with the father and the ſonne
thou dwelleſt and ruleſt all crea-
tureſe biffle and inſiſtible, they
dwelleſt them in their countrey
from

A Godly meditation
tion to be no leſſe boſiling and
uing them the father and ſon
for thou diſdeſt aduaies me
Chrift to be ſonges of God, and
gauel teſtimony inwardly in
harts of thine elect, to beleeue and
imbrace the ſame, and ouſtwardly
by thy miracles and wonders they
knowe thee to be the Comforter
and gouernour. In þis he is Chrift
did p̄omise in his Corporeall ab
ſence ſhould teach, rule, keep, and
ſtandigouer in his Churche and
people wher he ſealeth you. And in
ſo doing this in their ſolomon pathe
their belef they conider the works
of creation and redēption ſo in
this part they conider the paine

Where

where the ſame is made off your
all and take thy place, where thy bed
is alreadie in which lie Catholike,
that is, extending it ſelfe to all the
world, to all places, to all kindes of
people, and nowe until the day
when this church is alreadie builded
nowe to the worke of redempcion
on hand taken in hand, that thou
bleſſed Trinity, mighte thou in this
church be praifeſed, congratulated, ſearched,
and loued alwaies for ever ymme.
This church is nothinge eſc but a
conuention of ſaintes; y
it, not onely a ſainte but all thay
who, by their ſainte lifeworke, haue
gained the ſainte ſceptre and power
yngt king.

10 A Godly meditation.

king of Christe: Jesu Christe my lord
the head of the same; give me light
of thine (oh blotted safety) to see
aray head of Christe; and where
(oh holy ghost) in which place thou
west and sittest upon the earth
earth under me shal I therefore
be recharching by the motion of
the wings; not only the desire
there from the inward desire
also to cover the sinnes which
remitte them in this life; desir-
ing also diversitie remouement
of the flesh; and continuallye
the rebirth whiche cometh from
the will of the confirmate; so
that they shall not infest me here
any day (so farre as I may) then dely-
ver me

they be put into hande gloze some
prophesie, that no man shall attayn all,
the which shall haue the fruitton
of eternall joy, life everlasting,
and gloriye, such as the eye hath
not seene, the eare haſtly heard, nor
the thought of man can conceyue.
And so their Chyrche geue them
gome up his Kingdome to God
the Father, that God may be all in
all concerning the gouernance
of it by the intercession of his
sonne and other meanees wherby
now he gouerneth it, that it may
in his fathers Kingdome, we be
ing become like unto hym, that is,
as to the manhood of Christ
and God spoyles his bodye, who is
gloriye

A Godly meditation
all in all without any other me-
mory except so God shall be infor-
ming them not much in the re-
son of Christe the humaine na-
ture:but also all the humaine na-
ture of his church which he mem-
bers of Christe, the knched
reprobate being separate from
this communion and cast
into eternall perdition, with
than and Antichriste thereto be-
in tormentes hereafter for ever
By reason of this their faith
they are thankful to thee (O hol-
y spirit) which hast taught them
this and given them to believe
it and to confirm it in an
23 yeras of their faith they have
gularly

into pray, know, and help my
church here militant, who ha-
ve to be holy yet. And if I can
by reason of my faith do nothing
but themselfe sinnes, then I
will be a part of their sinnes
and will arise another daye
among the inward men, and will
see the like euerlast. Heaven, in
gent, more and more labouiring,
praying, wishing, and desiring
to the same wholly & perfectly.

Whereas (O Lord GOD
moste gracious holy Spirit)
who know well that it is other-
wise with me, but that I
lips in saying, I believe in
the holy ghost, and sayne

A godly meditation,
full for calling me into thy church
I do not live holily, I confess
not, I lament not my sinnes
man not for remissnes of his selfe
in doctery thereof as I seeke no
selfe feren fram a sinfull life
Should be oþer as I seeke not
guylde me as it is in thy
childre he had me I doubt not
whether I have pardon oþ
sinnes, whether I am refor
rate, whether I seele frugall
everlasting lyfe (the which
both moche displeaseth me)
yet with my tung I say [
Ieue in the holy ghost] O my
fatch ther (good holy spirit) in
Iesu sake which minned me

more and more fitting to satisfy &
the ends of his dominies, not despising
the power of Creation P^r 16; 9. when
he biforn the world Panteth
under children soe as he
releaseth the world of treachery
and again the world of reuoltes
, and therfore didde he set
up and abide not onely
the world of Baptisme: But also
in the spiritis and Churche
þerpe tuncis onely the
yees after Christes returne
þe nobis good deit innotable, he
generally, and particularly, fit
þeþt þy Churche and chidren,
þeþt the Consistorie, the com
mune, the reading and reader, the
3. y. Judeo

三

1000

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in thy church, and long to be
a benefactor to all men,
in thy service, and to have
strength, wisdom, and
blessing, more than I can
ask or desire, and, offering sake
from me. This is my wish.
In the church in which thou commandest
is, guide me, make me happy,
by faith complete me to Christ,
charitie to the people.
Give me the communion of
faith with thy saints, after that
my sinnes, rayse me up to
fauours, begun in the begin-
ning life, and now more and more
to expect and looke for all thy
great

Upon the behest. 85
Great mercies, and at length to
professe eternall felicitie with
that, o blessed triunitie, the father,
the sonne and the holy ghost those
persons and one Almighty ever-
nall, most iust, wise and
good God: to whom be
all glorie, power and

Domini noster

et regnus eius in eternum.

Reuelatione I.

Et secunda dictio.

Et tertiia dictio.

Et quarta dictio.

Et quinta dictio.

Et sexta dictio.

Et septima dictio.

Et octava dictio.

Et nona dictio.

MEDITATI

on Appoint the rem
nant, & command them
to go into the land of
Sion, which I have
promised to give you.

I am the Lord thy God which
brought thee out of the
land of Egypt &c.
The King, & his people
will now



The Lord is
dear father, how
then wouldest I
should knowe
y which brought
thee the people
of Israel out
of Egypt, &
gave them
power, which gauest thy law

Upon the Commandments. 66
Upon mount Sinai, in great
thundering, lightening, fire, whiche
maketh by the prophet Iacob his
testemente thy veritey verelde
bonne Jesus Christe, equallie
consubstantiall with thys in po-
wer, maiestie, and glorie, to take
byon him our nature, by the ope-
ration of the Holy Ghost, in the
wonde of the Virgin Mary, whose
whole substance he tooke
and beame man, bus pure spiryl
but sinne, that we by body and
soul of soule, by ministracion
of Christe, maye receyve
everlastynge Communione, and
your Righteounesse, honestnesse,
moderacie, cleane conuertissh
mente.

I. iiiij.

Spiryl

A godly meditation,
Spirit, as he communicaſeſt unto
me fleſhe and blod (but not in
the mouth ſigne, as is general
in the breaking of the ſaint holie
ſacrament), which Spirit after his bitter
death, reſurrection, and ascencion
into the heauens, he ſent plenar
ily and by a visible ſigne unto
his Apoſtles and Disciples, by
whome he published, the gosell
throned out the whole world, and
so continually bath done from
the age doeth, and will do unto
the end of the world by the
mifery of peccacy. It hath ſo
(I say) that we ſhould know
and believe, if thou thinke ſomewhat
of the Lord and GOD, which he

on the Commandments. 67
this sort hast reuiled and ope-
ned thy self, art the one alone,
very true and eternall almighty
the God which madest and rulest
Heauen and Earth, and all thin-
ges visible and invisible, toge-
ther wth this thy dearely beloved
bonne Iesu Christe, and with
the holy spirit, consubstantiall
and coeternall with ther deare
father. Not onely this ; but
also thou wouldest that I shoule
knowe and beleeme, that by the
same thy dearely beloved sonne,
thou hast brought me from the
darknesse and captiuitie of sinnes,
and this sinfull woldine (nowe out
of captiuitie of sinnes) superstitious

A godly meditation,
was a figure) and in
blood shed upon the Cross,
hast made a remeintance with
whiche thou wilst never forget,
thou art and will be my Lord
my God, y is, thou wilst forgive
me my sinnes, and be with
me with all thy power, wise
dom, rightoudesies, trae
glory and mercy. Wherefore
though I might confirm
faith by the innumerable
ties hitherto poteched upon
mosse abundantly, as thy chil
dren of Israel might haue done
confirm their faith by
thine benefits I pouched upon
the in the deserty, & specially

upon the Commandementes. 68
I make of thy conenant, I meake
the holy sacrament of Baptis-
me, wherin thy holy name was
set in bathe called vpon me (By
myne father, swarff sonne and sa-
moure Iesus Christe, and mooste
gracious godd holy Ghost) shold
more assuredly confirme, & even
in all tides keele of my faithe of
this thy conenant that thou art
the lord and my God: even as A-
dam and thy people of Israel
by the sacrament of Circum-
cisyon, whiche as the Apostle call-
eth the Seale or signacle of thy
conenant so wch thou call it ou-
r kyng blste kyng of thy con-
enant and of thy very con-
naunt

A Godly meditation
taunt, because as the word
most true and can not lie,
Covenant is a surety
peace unsallible and ever
even so the Sacrament and
of the same is a moste true
moniall and witness therof.
In consideration therefore of
that shew the Almighty God
shine own goodness, and have
failed not by to make me a
true after shine own Image
likenes, whiche might
make me a beast: In shew so
reasonable soule, shew so
mercy, iudgement, so
mighty force, shew me grace, without
without losse of discretion.

pon the Commandment. 69
Looke me with a bloody beate
With righte appare, minnes
The which my mother had
me a triple laune, bosome &c.
To enrich the content
fortune, frendes, holdyn
etc. whiche madly haue mad
a lame, destitute of all freres
beplea for this life. on a his
miserie, that I being a
borne in sinne, touched
iniquite, to wodow nothing is
more then to a Curck,
she, or Saracen, but eternall
damnation, shold be casted in
the habbent of thy people
called in thy name, and thon
the couenant,) to ryght now
with

A Godly meditation,
With all that ever thou
mine, for which causes, I
therfore thou hath kept me,
ed, defended, spared, and
chastised me, and w^{ch} thou
dost keep me and care for me,
wing me to live, be, and die
thee, expecting also and
hould thou, my selfe, set
re upon me, In consideratiⁿ
(ay) of this, moste worthy and
sonably thou requirest, that
thou art my lord God: so I shal
be thy seruaunt, and one of
people. As thou hast given
selfe wholly unto me, to be
with all thy power, vntised
c. (For he that giveth him
guid

Upon the commandments. 70
meth all he bath) so shalld I haue
mally thing, and give ouer my
elvnto thes to be quondam. With
my ledome, defended by thy
mercy, holpen, released, and comf-
ored by thy mercy.

I will therfore to begin with all,
you commandest y^e I shalld haue
no other gods in thy sight, y^e is
to say, as I shalld haue thee, so
will I god to look for all good
thinges moste assuredly at thy
hands, and therfore I shalld put
all my trust in thee, be thankfull
full vnto thee, loue thee, feare
thee, obey thee, & call vpon thy
holynesse in all my needes: so shalld
I gife this faith, loue, feare,
obedience,

glor

A Godly meditation
of remedie, thankefullnes
and confort oþ prayer, to helpe
me not in my hart, but on
thee, oþ so þt he willeþ thou
my remedie. All this to do
to God) and that with my
hart, I haue great cause
þwhat a thung is it that þou
yonah, wouldest not þat
make me, as þou þall doff
gote thy sonne for me, & so
my God. Oþ what am I
wouldeþ I shoulde þut my
in thee? This thought doff y? I
never be confounded; but am
þt mostly happy, wþhat
that thou wouldeþ I shoulde
þe? comfort the lonely

Upon the commandment of God, 74
which he hath given unto us, that we
should believe in Christ Jesus, who
is not but the body and soul of Christ
are, and because they are
one that is not, shall perish but
they that might be guilty of
such sin, shall be guilty before
me in the evil day, yea and though
the world may be turned to me, and
my mercy might be upon me
from generation to generation,
yet what art thou, that thou
shouldest have me to be thy God?
not but that I never perilled my
obedience: but that thou
oughtest give me thy help after
I am rewarded: for now I will
call thee. O John, come unto me, and
I will tell thee all things.

A Godly meditation
Spoken unto the poore and the
wretched thinges from the book of he
bible 3. Rightfulle and lawfull
and possesse this according
the nature of loue, and the
best shewe gevinge vngashold
that at lengthe dwelle in the
counses true. The hirre selfe in
what art I that thou wouldest
I shold call upon thee verily
cause thou wouldest give me whate
ver I shold ask of thee in the name
of the deere childe Iesus Christ
and even so wouldest thou
me thankfull, that thou my
power onf swē me yett wouldest
tifully all good thinges to do
cause þat þe yust my frind

upon the earth and in the water. 70
and he, to have form and substance,
a gall upon him. 71 And so came he
unto them professedly as one of the
most habited of his countrymen. 72 And
now whereof they say unto him. What
art thou? and he saith unto them. I am a
man, born to do thy will. 73 And he said
unto them. Go thy way. 74 And he said
unto them. Come unto me all ye that labour
and are heavy laden, and I will give you
rest. 75 And he said unto them. I will
give you rest. 76 And he said unto them. I will
give you rest. 77 And he said unto them. I will
give you rest. 78 And he said unto them. I will
give you rest. 79 And he said unto them. I will
give you rest. 80 And he said unto them. I will
give you rest. 81 And he said unto them. I will
give you rest. 82 And he said unto them. I will
give you rest. 83 And he said unto them. I will
give you rest. 84 And he said unto them. I will
give you rest. 85 And he said unto them. I will
give you rest. 86 And he said unto them. I will
give you rest. 87 And he said unto them. I will
give you rest. 88 And he said unto them. I will
give you rest. 89 And he said unto them. I will
give you rest. 90 And he said unto them. I will
give you rest. 91 And he said unto them. I will
give you rest. 92 And he said unto them. I will
give you rest. 93 And he said unto them. I will
give you rest. 94 And he said unto them. I will
give you rest. 95 And he said unto them. I will
give you rest. 96 And he said unto them. I will
give you rest. 97 And he said unto them. I will
give you rest. 98 And he said unto them. I will
give you rest. 99 And he said unto them. I will
give you rest. 100 And he said unto them. I will
give you rest.

¶ Galazy meditacion
concerning the life of Christ, and his passion
and death. And also concerning the
saints & martyrs, & their wondrous
works & miracles, so that you can not
but finde thy power, & goodness,
mercy &c. & also the secret works
of God. And also I have
written this. 100. vniuersalitie of

the same. ¶ I obeye none of any
fullnesse and praver are
quenched in me, by reason
of my amissiōne of eternall
salvation. ¶ If after thy wittie
and prechie wittie mine shalpe
is not carried (long for
you) I am verē touched. ¶ But
mytouch as y haue given the
Jesus Christ to be halmeys
of the crucifice for the world.

upon thy commandement. 73
the whole world so that he inhibeth
all me th in him shall not perish:
but be saved (for so y hast promis-
ed) thy truthe now requireth to
ame me. Now heretothou
maist say vnto me that I DARE
believe and therfore notwithstanding
standing thy truthe and promise,
in y I believe it not: thou maist
moste justly after thy Justice,
punisse me. Oh lord GOD, to
this I cannot otherwise answere,
my unbelieve is so greatt but be-
cause thy mercy is aboue all thy
merites, and thy goodness and
ame is that whiche all creatures
most highly conuerced among
them as the dethly substance of them.

B. iij.

art

22. **Thou** art good, & merciful, & gracious,
slow to anger, & plenteous in mercy,
thy goodness & mercy endureth
forever. **Thou** hast looked theron amiss,
thee straitly thereword, then (gave him)
I **thee** this commandment, & precept, & commandment
for ever more, **that** thou shal

not make to thyself any golden Image,
or any likeness either of man or of
of any thing in heaven, earth, or under

Thou shalt not make to thyself
any golden Image, or any likeness
of any thing in heaven, earth, or under
Thou shalt not make to thyself
any golden Image, or any likeness

of any thing in heaven, earth, or under
the same, as well þe
act my self, as what **God** doth
and þe commandment of **God** is this
þe commandment of **God** is this
þe commandment of **God** is this
þe commandment of **God** is this

pon the commandmentes. 75
I trust in thee, O Lord my God,
call upon thee I beseeche thee to be
thankfull to thee. So because thou
hast reuele thy selfe visiblye that
yon myghter blyly be worshyped,
this commandement is con-
cerning thy worship, that in no
point I shold folow (in worship-
ping thee:) the devise or intent of
any man, Saint, Angel, or spirit:
but shold take all such as godli-
tie and image feruite, be it never
gloriosus. And neuer will I do

And why? for so th[ou]t verainlye
wouldest I shold worshyp this as
thou hast appoynted by thy command-
ment to verifie the true beliefe of
myne churche. And therfore I saye
to

1. v. 2. And by meditation
full of thy life I phone; this do
th not profane which doeth it.
Inasmuch as of me none knoweth
the will and pleasure but his spi-
rit, except he revele (by word or
Signe) the same; much more of the
(O Lord) none doeth knowe the
will, but thy spirit and they in
whom thou hast reuelc the same.
And therfore abominable evill
In thy sight are all those things
which with me are in highest
and estimation because they are
not after thy word.

See that the meaning of this
procept is, that as in the first it
should have none other God but
thee, so it should have no worship

upon the commandments. A. 75.
Other, but such as thou appointest.
Wherby sherefore I see great cause
of thankfullnes for this countan-
gent, in that thou wouldest
have mine outward service, and
that after thine appointment, I shold
busie my braine how best
to serue thee.

Lord lord thou needest not my ser-
vice, perfect thou wast before I
was, therefore it is for impotency and
conmoditie that their command-
ments, yea even for myne oblige-
ment.

Thou myghtest haue lettem
me haue stand all day idle
at such as thy loue, that thou
wouldest I shoud goe in to

A Godly meditation
þy býngare, þat with thy
gants I might receiue the
blessednesse.

And how great a benefit
to deliver me of so great a bur-
ðer with I should haue bene
bred, if I should haue seruice
in any point after my wi-
son? But alas, I not losse
what a promotion thy ser-
is, nor what an easie servitude
a simple (for vndouȝt) vold
whaeto do, & when he ple-
thee, namely when he se-
thee as thou haue appointed
I am and alwaies haue been
þoughtfull ; to g̃l and alioþt
þis þere ag̃tmeðs frably
ydi

upon the continuall elements. 76
And though I say it in times past
I never did that违背 this conve-
nientement; I was an Idiote:
A shipper of Stockes, Stones &c.
And by reason whereof I was
a shipper of divers aduertisements
belonging to them; they let me do
no thare, though I therby con-
tributed to Stockes and Stones,
and sand and cobble ston: And with my
transgredition of thy lawes
I worthyly have deserved, and
everlaste everlastinge punishment.
Of thy goodness and great mercy
my father; I beseeche thee this day
to remit my Crimnes sake, though
I durst gne thee no grounde of
the

A Godly meditation; no
the labor to make here that
believe. O my father I believe
myne bubeles. As y^e hast of
godnes hitherto spared me
gressing this thy holy paerct
thy godnes forgiue me my
try dom in this pass; as y^e have
of late time I have comittet
dom comittet oft I saye and quide

And as thou by this remon
dement hast delivered me from
the one, that is; drawing me
to stocks and stonestoones so
ther deliver me from all other br
wing any self after anyne else
kille to mine; giving sufficient
that I may haue none other
for greate burde shal me; Dene

Upon the commandments of God. 77
Many other but only to thy mind
of this, after thy commandment, then
ministered. Meekness unto me
thy operatione; then to set thyself
within thy commandments precepted
unto me as will be lawe to thy
selfe, and so hard to beget in faithful
nesse thy deuotions sake. Meeknesse
Christe our Lord. Amen; it is also
my beseeching so almighty unto
thee that thou shal not take the name of
the Lord thy God in vain. 25
and sayng, but sworne by
Blessing thy commandment
unto me I perceive (Dyallond) that
as in the first thou wouldest
in the extreame service of
me. Nowe I sayng, wherefore
wouldest

¶ A Godly meditation moy
concerning soule & body, & how
all the easours goe gudly or ill
man, and wholly gudly.
Sowme thys after thy soule
so herte doest thou begin to
holde them wch habis sinnes
but ther also dwelleth gudnes
otherwys than naturall yea
take thy maner dlt Maine the
temerarouse or bayne fleshe
by curring, praying without
as chose do, that ympe in le
they knowe not, praying so
but natly by attente consider
of the shynge desired, & ther
herte desir anotherwise
moste of obstatning that whiche
thy herte affermyth fallen into

In keeping and holding absoluely and
rightly by keeping thy commandments by thy
body word, by thy body which thou
keppest by thy hands, part holiness :
and in like manner by keeping
thy truth and justice, or conser-
ving it when occasion is offered to
lose it by glory and confirming
thy truth. Now you desire of
me reason why I have so well
done that then wonderful grace in
myself I might justly deserve
the same and that I do now truly
after my vocation : in praying
continually, and calling upon the
name, in fearing, and rever-
ing thy name, and I spending
all my time in thy presence ; with
genc

2. And Godly meditation
will prevent temptation from
giving unto us the snare of the
great enemy; instructing us
ther and admonishing you
the earthly after my calling
cation, with all bound
diseases, and losses so nigh
unto death; abundantly
to exercise my tung, that
thine health the exercisng
this book, in rebuking and fore-
telling things unto thyself
with these answereing thy
other; in : witnesseth unto
God for as much as thou knowest
that our tung is a slippery
thing, and we very negligently
stand of the great afflictions

pon the Considerable difficulties. 72
The reader will see how
we act so willingly! it is then best that
you carefully understand the
instructions; shew thyself a man
all thine no family, poverty or
afforce, yet will not thou have
meritics, that taketh the name
of mine. As by many examples
we are taught, as in thy' churc'
and in thy' daily experience,
no slave should consider thy
mission as at all difficult.
And therefore I have great
use to give Praise and thankes:
to thy' noble holy name; for
thy' great benefites which thy
most merciful and merciefull
providence has given us.

A Godly meditation now
comme and ought switly thought
thes to efface. First that it were
pleaseth me only to write in
front, whereth thou mightest
read me speachles; but also th
shouldst have it sanctified by
service. Againe, that thou
desire not only reueale thy
wants vs; but also wonderfull
me leane to call upon it, and
publish it; yea thou hast com
maunded me so to do, & not com
maunded; but hast promised
then wylt heare my prayer &
my prasing of thee and confor
thy word & truthe shall not be
daine. Thirdly; then woulde
all men shold use their tung so
therby

pon the commandments. So
herby I might be the better ima-
ruted, admonished, and occa-
ned to use my self well, and in
obedience of this thy holy pre-
cept. But what goe I about for-
taken by tale the causes of thys
in this Commandement, see-
ing that they be innumerable if
man should but look euē vpon thy
word, by the which as by
thy name thou art moste truly
sworen, the which word thou
commendest unto vs in this com-
mandement &c. as thou doest
teaching, privat admonishing,
ynks giving, and prayer, then
in whiche nothing is more profis-
sional and stable

of A godly meditation, 100
fitable to vs in this bate of mis-
erie. 1583. 1583. 1583.

But, gracious god Lord,
acknowledege my selfe not onely
to be a knotte wth thankfull innes-
se, this thy holy precept, and thy
great mercies which haue shew-
neynge I perceue thou hast done
graciouslē powred vpon me
and doest yet still offer unto me
but also that I am a unmerciful
transgreſſor of this thy most
holy, god, and blessed comande-
ment, as alwayes I haue bin
in times past.

Horribly haue I abused
name in swearing, cursing and
swearing wickedly. I haue al-

upon the Commandments. 81
led upon other names then thine,
as the names of Peter, Paul,
Barry &c: yea of some, whose sal-
vation is to be doubted of, I have
solishly prayed in such a tunc as
I knewe not what I prayed and
said, with many other transgres-
sions of this precept, wherin yet I
am conuersit, as in seldom pray-
ing, and when I pray I am not
attent, nor very desirous of the
thing I ask with my tunc.
After prayer, I do most carnally
ask for the good things I askd and
prayed for, and therfore when I
obtain my request, I am verie
unthankfull, thy: it will greate
me and moche negligencely to
L.ij. getting

A Godly meditation
getting forth with what I haue
I admonishe not others when
yeare them abuse thy holy name
I am afraid (for feare of losse
freends , name or life) to confess
thy trueth, gospell & name, which
was called vpon me in baptism
and not in bayne , if I did so
thus make it in vaine . But al
I can in nolwise comprehend the
multitude of my transgressions
concerning this thy law .
this is a sinne aboue other sinnes
that under thy name, word , and
gospell, I play the Hypocrite , ho
ving more care for mine owne
name, then for thine .
See if my name were well spoken
written

Upon the commandement. 32
it would grieve me, & I would
refuse it, but alas I hearre thine
only euill speake of, and see it per-
fumed by false Doctrin, and euill
living; but it greateurly was
not. After my vocation I seekes
not, nor doo not gue about to re-
resse these things in my selfe and
in others. And why? because (good
Lord) I loare my self better then
thee, & not thou worth my behalfe
hart. Thy first Commaundeme-
nt hath no place with me as it
should haue, it possessest not my
hart, minde, hand, swelle, thought,
quiet, or isse to rememboure com-
moditye. By thy selfe otherof I
am worthy no fuster nall damna-
tion

L.117.

et . vi. Godly meditation on
him. & by what shall we do (yours
sons God) which hot shalby
dene so gredas & with his sin
ver cursuris. so great evill
her oppon dead creatures; and
hauduse a Transgressor of thy
law: but also at this present day
is horribly & hypocritically off
thee in taking thy name in vain
and that so many times, in pr
and not praying, in reading &
reading, in speaking and not spe
king; and not confessing, sup
ply and from thy hart thy sin
trine, struth and shame, but re
dingon theosome quander fawson
hode it. & shall goe fro thys: then
undoubtedly. & comande thyselfe

pon the Commaundements. 83
nt more shall disobey this thy
oly precept, adding sinne to sin,
theras thou wouldest I shuld
ill upon thy holynesse (dear lord)
which hast givien thy deere Sonne
esus Christe, to be a Mediator
v^e us, that thoroewe him, we
ight finde not onely Grace for
he pardon of our sinnes past:
it also for the obtaining of thy
oly spirit, as well the better to
nderstand, as also the better
to more frankly to obey this
thy holy precept: for evermore to
inake (therfore deere God) plac-
on my sinnes past and present,
wherof this lawe both accuse me,
and graunt (moste gracious fa-
ther) L.V.

22 Argodlymeditation,
ther that I may be endued with
thy holy spirit to knowe and love
thy holy name, lord and true
in Jesus Christ; that I may
zealouse, wise, and constant,
that my tung may be han-
henceforth and guyded with
holy spirit and grace to publicke
confesse and teach; after my in-
tention to others an occasion is of-
fered, thy trueth and gospell to be
vpon thy name in all my mea-
sures thankes unto thee, praise thee,
magnify thee, and to sanctify
thy name as a bessell of thy
rever and ever.

an doun A sp C P
and evyning vpon) innes

700

.v. 2

Remember

pon the Commandments. 84.

remember that thou keep holy
the Sabaoth day; &c.

After thou hast tolde me
how in the eternall seruice
of thee (gracious Lord) thou wilst
me my tung vsed: so deest thou
teach me, thou wilst haue
me eares and all my wholle bo
occupied, namely in sanctifica
on & holines, y is in those things
which y peculerly haist appoynt
ed to be meanes immediatly to
y to that end, as in hearing thy
word preached, and vsing the
ceremonies of thee appoynted by
m as thou haſt comauanded. Soz
the

A Godly meditation,
the which thinges to be exert
of thy people, thou at the first
dest appoint a certaine day, namely
the seventh day, which ther
fore thou calldest the Sabbath
that thereby they with their Ch
dren and family, resting from
all exterio; labour, which di
the Meditation of the spirit
might not onely be more ad
goe on through with their tra
and labour (for without som
nothing can endure, in re
sider of thou wouldest the
beast which in labour were ex
sised, shoulde haue the prival
of this Sabbath) but also fur
ther, þ thy people might

pon the commandements. 85
their family and children, be in-
mated and taught, first by the
ministry of thy word in preach-
ing & catechising; secondly by the
using of thy Sacraments appoint-
ed after thy commandement and
stitution, they might be assured
of thy promises, thirdly by pray-
ing which might be augmented in all
continues; and last of all by their
meeting together, and exercising
all these thy works of sacrifice-
tion, they might increase in Love
and Charitie one towards other
as members of one Body and
fellowes of one battinance,
and thus by meeting to gather-
ing, and using thy com-
mandements,

¶ Godly meditation, for
ments: they might be instructed
in thy law and of that Sabbath
whereinto thou thy self didst
enter, after thou hadst made the
world, ceassing from thy works
not of conseruation but of creati-
on, into the which as after the
life and the works of this world
they should enter: so now they
begin spiritually to enter, remov-
ing from their owne works
which the vnde man moneth them
unto, not that (good Lord) they
shouldest these workes appre-
shed for the Sabbath day shoul-
not be exercised at any other time
but onely on the sabbath day
but because thou diddest so

on the Commandments. 66
mine them for a policie to en-
tre till the coming of Christ,
also according to the vocation
of them in that time didest open
yself, beginning then in figura-
nes and shadowes, whose veri-
ty in thy time were to be oppre-
sed, therefore it pleased thee to ap-
point then the seventh day, which
is the tenth day, although by reason
of the policie being by thee des-
troyed, and by reason Christe
the verytie and body of all shadow-
es, it be abrogate from us: yet
with this Commandment
forcet as well for the works of
sanctification, that is to saye
keeping the commandments, commanding

20 A Godly meditation
to heare at, for prayng, con-
thy sacramentay and con-
gather to that end. As al-
thoſe bernes which by com-
dot, and on god ground are
tied and receiued, howbeit
this libertie that necessarie
faith and sanctification and
vitie may dispense therewith.
Son of willfull and willing
being auoide ergo analogie
Do that herby I perceiue
will and pleasure to be, that
shulde at all times, as much
charite and mercies will
me to glorie ouer thyne
troule all vichet to hym. I
wrote to you before (especiall)

upon the commandements.' 87
the sabbathes and other holy dayes
being received and to that end app-
ointed) to the resorting to the
temple and places appointed to
enter, to heare with meeknes
by holy word and vse thy sacra-
ments and ceremonies as thou
art commaunded, and to exercise
all things which might be to the
confirmation and propagation of
thy holy religion or make to the
increase of loue and charite, as
concerning to the poore, reconciling
such as be in variance, visiting the
sick, and euen (as it were) begin-
ning that Sabbath wherof Esay
speaketh. notwithstanding this
the reason wherof I have great
cause.

A godly meditation.
cause to thank thee (my
dear father) that shouldest
point me to be in this time,
that thou hast more plentifully
realeed thy self then thou didst
not onely before Christe his com
ming:but also since Christs
cension. Never since England
was England diddest thou
manifestly reueale thy truthe
y hast done in these dapes. One
cause I haue to thank thee
thou wouldest institute the
story of thy word and sacram
tes as meanes whereby thy
spirit is effectuall to work
our harts sanctification.
Great cause haue I to thank

upon the Commandements. 83

that thou wouldest keep thy lawes
of the prophetes and apostoles
until this time. Godd cause haue
me to praise thee, that thou hauest
given me such knowledge (in thys
world) as thou hast done of thy great merr
y. Godd cause haue I to thank
thee for thy good amissit me
and sent me to the peacheres of thy world
which thou hast sent among us,
Godd cause haue I to thank
thee for thy grace to heare them.

Great cause haue I to thank
thee ; that in this Region thou
hauest given so long quietnes, and
a burborough to thy church, a land
Great cause haue I to thank
thee ; for that thou wouldest
make me such a man in whiche the

M.ij.

holyn

A godly meditation
Holy spirit might inspirke me
Wherof I have to thank thee, in
moste certeynnes in to thine
matt for a banch and rest full of
Joy, such as the eye hath not seen
The eare hath not heard.
Great cause haue I to thank
thee, that sommyn dayes ago
promised so: this end, that I
should meet together to heare
word and receiue thy Sacra-
ments. Great cause haue I
thank thee for the institution
thy sacraments, whiche thou
hast ordained as thy visible
palpable wordes, to the con-
firmation and confirmation of
faith of all such as vse the same.

pou the Commaundements. 89

Unter thy Commaundements. But
infinite are the causes for the
which I ought to give thee thaks
up this Commaundement.

But alas I am not onely but
thankfull : but also a moste unse-
able transgressor of it. I will
not now speak of my transgres-
sions past concerning this Com-
maundement : presently they are
so many that I can not. But
for thou knowest how I do not
only at convenient times on the
work dayes keep my self alway
out Common, praiers in the
congregation and assembleie of thy
people, and from hearing of thy
word; but also on the Sabbath
dayes

say.

dayes

A Godly meditation
Dayes to ride or goe about thy
or that worldly busnes I am
very prest; to sit down at thy
Tauerne, and to go to that in
table: I am ready at the first bi
ding, but alas to resorte to the
table of thy Sonne and receive in
thankfulnes the Sacrament of
his body and bloud for confirm
tion of my Faith, (that is,) to
learne spirittually to taste Christ
his body brokē and his bloud
for the remission of my sinnes
to do this: oh how unwilling
am I? To go to Spasse and sin
cruinges with such lyke trou
trye, I haue beene a great deal
more ready then now to gi away

upon the cognitatiōēments. 90
I bear thy word, and ſe thy Sac-
ramēts as I ſhould do thy min-
t chāters, I pray not for thy church, I
am not carefull (good Lord) that
wicked doctrine ſhould at any time
penitile, Idolatry ſuperſtition, &
abomination abound, the ſacra-
ments and ſacrifice of thy deare
ſonne Iesuſ Christe ſhould be
blasphemouſly corrupted, when
for preaching: there ſhould be no
thing but mafing, for catechizing,
lēning, for reading of the Scrip-
tures: belinging, for ſinging of
Pſalmes and Godly ſonges, to
our edification: all thā ſhould be done
in latin, in which Notes, Tomes,
titles & deſcription, that utterly the
mīde

A godly meditation.
Whom he is pulled from the contemplation of the thing (if men do understand it) unto the melancholy hath been in times past. All this my wickednes brought aboute prophaning of this commandement and my not praying. Thy ministers were in p[er]il, dispersed into other countries, spoylede, burnt, dyed, many fel (for fear of godly life, name, &c.) fed the trueth, thy creatures moste manifeste goodtie, false preachers abounding amongst thy people dearely banished even with thy blood, they were not fed with the bread of thy word, but with swilling.

Antichriste by godly preachers

pon the Commaundements. ¶
In yet for all this, alas I am so
treleste, nothing lamenting
my sinnes which haue been the
cause of all this. O deere Father
forgive me for Christes sake & be
merciful unto me, and as of thy
mercy thou hast given me time to
spend: so give me repentaunce.
Grant me thy holy spirite to go
unto me thys thy Lawe, so that
I may knowe thy will in it, loue
it, and alwaies obey it, thy god
spirite sanctify me, and work in
me a true taste of eternall life,
no pleasure in y meditatiō of it,
give me (gracious god Father)
one little mouthful of that bread
but thou feedest me hely with
al

A godly meditation.
all, give me that with him I
come into mount Horeb. Help thy
church, cherish it & give her
rough heare & els where, for Chri-
stes sake purge thy ministry
corruption & false ministers, set
out preachers to feed thy people
destroy Antichrist & all his kin-
dome, give to such as be fallen
from thy trueth, repentance
keep others from falling, and
their falling do thou the more
confirme us, confirme the min-
isters and pore people in pris-
on and exile, strengthen them in
trueth, deliver them if it be
god will, give them that true
Conscience they may so answere

upon the Commandments. 91
their aduersaries: that thy Ser-
vants may reioyce and the ad-
uersaries be confounded, avenge
Chou thine owne cause (Oh thou
Lord of hosts) and help all thy peo-
ple, and me especially because I
have moche need.

Honour thy father and mother
that thou maist live long &c.

After that thou hast tolde me
(God Lord) thy will concer-
ning the service which thou re-
uest inwardly and outwardly
be given unto thee nowe doest
you begin to tell me what thy
wil

A Godly meditation
will it that I shoulde do and haue
vndeone for thy sake man.
And first thou settest before
mine eyes , them whom then
orders sake and the more com-
ditie of man in this life , hast
in degree and authoritie above
me , comprehending them under
the name as father and mother,
that I might knowe þ as of thy
they are commanded to beare
wards me a fatherly loue and a
motherly care in the very names
of father and mother , wherewith
thou honoress them þ so am I
commanded of thee to do that with
this moche equall and most (as the
very lytle beastes do) teach me
With

upon the Commandments, 93
with childey affection and dutie
I should behane my self towards
them, that is, I should hono^r them
which comprehendeth in it loue,
thankfulness, reverence and ob-
edience, and that not to much,
because they be my parents, & in
their offices are tarefull for me
(for it may be they will neglect
the doing of their duties toward
me) but because thou commann-
dest me so to do, how soever they
do. So that by this command-
ment I perceive that thou woul-
dest I should consider them whome
thou hast placed in Authoritie
and superior degréé, as paren-
tes, Magistrates, Spaylers

An godly meditation. vij
as such like; and accordingly
have my self toward them. v
mour the, that is to say, loue them
be thankfull unto them, reverre
them and obey them for thy sake
so long as they passe not their
bounds, that is, so long as they
require not otherwise then thou
hast giuen them commission or
permission to do.

And forasmuch as thou sett
their care and office is great, and
our Corruption to obey is very
much aswell to encourage them
in their vocation to be diligent,
as to enflame me to humble obedi
cence unto them, there shal be
to make them more willing to
sustaine

Upon the Commaundments 93
sustaine carres for me: thou addest
a promise, that is long life, which
so far as it is a blessing from thee:
thou wilt endue vs with all.

Whereby we may gather that a
civil life doth much please thee,
and receiueth here rewardes es-
pecially if we lead it for consci-
ence to thy law. And on the con-
trary part , a disobedient life to
them that be in autoritie : will
bring the sooner thy wrath and
vengeance in this life. All which
worketh much to the commen-
dation of the state of politik and
civill Magistrates.

By reason heirof (deere father) I
see my self much bound to praise
thee and

A Godly meditation
Thou art hertily to obey this thy
commandement. For in it and by it
thou declarest thy great benevolence
towards vs, which even in this pre-
sent life, our pilgrimage and pa-
ssage to our home, wouldest have
vs to enjoy the benefite of peace
and moste seemly quietnes and
order, and by this order so coulde
vs that none shoulde contemne or
despise another, but even high
and lowe to be and account them
selues as Parents and Children
Particularly for my part, I can
not but say that I haue vs
cause to thank thee for my Par-
ents Scholmaisters and others
under whose tuition thou hast
one son

upon the commandementes. 49.
out me, as þer is aboue all
particuler benefites, þer
þerby receyued in þis life
ancie, chyldehood, yonge, maturite
þt, alwaies hitherto. **A**nd now
þt Lord haile þt declarid thy
wyt to me, wyrty in þt, as by þt me
was nourished, fed, mervayled, con-
foked desirous and moche graci-
fully kept me. I could retyn in-
numerable behinde me, and but
þt before me, somuch made of
þt care for as I haue been he-
þtter to. **P**ro final take of thy loue
to me warr is it, þt thou wouldest
well engrave in þt hartes þt
commound them vñder þt
of garmasian to þt brennesse.

A Godly meditation
over me, so do me good and
mice for me, as they haue done
to rather then by them pulled
also for the common welthe and
such as thou hast placed in me
to rule over me in bothe thy re-
giments, if I considered them
that haue been, and them that haue
I could not but prayse thee (my
Lord). For no lesse praise worth
art thou for the chastising vs and
admonishing vs (in time past) in
them that were in authoritie
our ingratitude and unthank-
fulnes: then by such as haue
beene & be for all kindes of god
things. But infinit are the causes
of thankfulness which this con-
cerneth.

upon the commandmentes. 95
commandement considered, shalld stic
ke in me. But also (whiche my
kinell father) as I acknowledge to
my self moche bouthankfull unto God
here for all thy benefits pouized
upon me in this life by my parent
s, Purces, Tutores, Maystres,
Magistrates, Bishops, Prelates,
and good Freends, even from my
cradle unto this houre: So knyt
hem haue I alwayes beeene and
am, in not louing them, as
my coldenes in praying for them
and so my power in helping
them declarcth, and also my ret
reverencing them, my contem
ning them, & temeraridnes in
my willfullnes to forfayre my selfe
to

¶ **A**GGREGATION
will be the best thing at
the present time, which is
since somwhat after my con-
dition, and by my con-
sideration, that onely work-
ing to me unpleasent &
profitable : but also profit-
convenient is required. And
I speak not of the euil & mur-
ring reports, of þ offices in
gretting þ pollitike lawes so
parel g meats & other no small
offences which I haue committ-
and given. Oh this is a sin-
ster Farter,) þ I admires how
been a privat man when a
man made man a publicke
for people to see, and to
young men wher wherely to re-

pon the Commandement, 96
mmodity of others. As for my
obedience and my kyngly behavours
or to wyrds mine owne placenta
and all otherys whiche theron haue
done me. (menys of otherys) more
my can explayn, and therfore I
am worthy of damnation. But
gracious good Lord and deare
father) I beseech thee for thyd
Christes sake, to haue mercy upon
me, and pardon me, as of thy
mercy it pleased thee to pardon
the Patriarks. Thou hast giv
en this Commandement as
the holy lawe in opynion doth hold
corrupt we are, and therfore worthy
to be shamed & destroyed. What then, if
my selfe be shamed before men, and
such. P. iij.

de A' Godly meditation, no
and since agreed thereto before
Adam's fall, that we might by our
selues know euен thereby what
duty we to keepe set by thy grace
mercyes in Jesus Christe, wherefore
therfore thou woldest send to us
full the lawe in his fleshe that we
might borowe of him the same
by true faith, which of thy
goodnes woorke in vs by thy ho
ly spirit, and open this lawe unto
us that we may more and more
increase in the knowledge, loue,
and obedience of it to thy glory
and our salvation. Amen. Dear
father be mercifull to our spiri
tual enemies, especially the Rom
ish godly, whose hart with the re

pon th: Commaundements. 97

one of her Counsellers, turn th:
to thy Testimoniies, givis them
thy wisedome and a zeale to the
trueth according to knowledge,
that they may use the power they
have received of th: to the cher-
ishing of thy Church, that with
vs haere thy word may haue free
passage and thy true knowldge
may be maintained, and not one
ly haere: but also euery where a-
mong those whom thou woul-
dest we should pray for. Be mer-
cifull to my pwe Parents (gra-
tious Lord) with my brethren
sisters, wife, chyldren, neybor
seruants, knyffolke, & all other
in thy knowldge. Thy grvle and
mercy.

A Godly meditation,
Lord. Give unto the hearts of
Parents, Masters and such as
be in authority over us or elsewher
that they may according to the
thou hast put them in trust with
all, be faithful, diligent, careful
and happy. Command unto Chil
dren, Seruaunts and Subjects,
that every one may render loue,
obedience, thankfullnes, and re
uerence to all such as thou hast
put in authoritie ouer them.
Blesse the Church and send it
peace and harborough haers ou
elsewhere. Blesse the common
weale and send us peace. Blesse
the kynges and kynges and
queens, and all dukes and duchesses
and barons and baroness

upon the commandments. 98.

100. Blesse every houshalde and
family, that thy peace may be in
the same continually. Finally,
write this law & all thy lawes
in our harts wee beseech thee
that we may keepe them. Amen.

¶ in the commandment
going next before, thou
settest before me the perfo-
mances of all such as y^e for the co-
moditie, oder and peace of man
in this life hast placed in autho-
ritie, accordingly as y^e for thy
sake to be esteemed doest thou
in this commandment set bes-

A Godly meditation
fore vs to look on the personage
of all men generally , high and
lowe ouer whom thou givest vs
a charge that we shall not kill
murther them . In which word
thou comprehendest all kind of
hatred or malice, in word thought
or deed, as th^e deere ly believe
Sonne expounding this Com-
maundement doth teach . Yet
because thou wouldest all men
should be deer unto vs, beeing all
of one substance , of one simili-
tude, comming of the same pa-
rents Adam and Eve , made of
one God, redemeed of one Ch^rist
in whom we shold be couplid
as members of one body , v^ell

Upon the Commaundements. 99
to the ayd, succour , and confort
one of another, because of this (I
say) easily we may see that not on
ly thou forbiddst haere to beware
of all kindes of displeasures : but
also thou commauhdell vs to
beare and exeruise all kide of loue
and fauour in hart , wood and
reio , and that for thy comittauim
dementis sake, for els towardes
our enenies our harts would a-
rise, and be great , in that they
contemning their dutyes towar-
des vs seeme to deserue the like
at our hands.

By reason herof I haue great
cause to thak thie dear Father, for
by thy I see how y^e woll much
loue

A Godly meditation
loue my soule which art so en-
full ouer my body, so þe which
hurteth it : displeaseth thee , þe
he that dooth it good pleasest thee
if so be he doth it for thy sake . So
this commandement now I say
that it is thou that hast kept me
from doing many euils , which
els I should haue outragiously
done , & hast stirred me up to do
good to my bretheren if at any time
I haue done any , even as thou
hast also kept and doest keep pro-
fantly others fro doing me hurt,
and hast and doest stirre up those
that do me good to do so unto
me . O how great is þy multitudine
of thy benefits good Lord þu haue

me

with thou

Upon the Commandments. 100

Thou hast therfore claimed me, and
the which thoroughly thys command
ment I perceve my self to have
received, presently to receive &
so long as I live am like to recei-
ve: for thou commandest all me
every where to do me good, loue
me, defend me, and therby me,
which is thy loue to me in this
present life and that for my bo-
dy, oh how great is thy loue the
to me in eueraftig life, and that
for my soule: If in a straunge con-
try so great is thy protection: How
great is it at hōe. But alas (dear
lord) how unthankful haue I been
and am still for these thy manifold
benefits, oh my great ingratitude.

A Godly meditation

(yea lord) horribly haue I transgressed & still do transgresse thy gratiouse precept in pride, vne, disdaine malice, hardness hart, unmercifulnes, & commyngh thy children, saints & seruantes. Loue all togither raineth in my desire of praise, rule and fame. I am so far from loue and mercy in hart (good Lord) that no man can hear it in my tung, nor see it in my wrocks, but rather cleare contrary, and that generally and to them, to whom I am most bound perticulerly. By reason wherof I haue deserued everlasting damnation and to be cast away from thy presence for euer.

Upon the Comandements. 101

Oh malte gracious father for
me me for Christes sake I be-
such thee, for to this end diddest
thou give this comandement,
I seeing my corruptiō & depara-
mate nature by sinne, might come
to thy mercy deserved by Christe
and through faith in him, might
 finde not onely pardon of that
which is past: but also thy
Grace and holy Spirit to be-
gin in me the obedience to this
and all other thy holy precepts
for ever more, so be it.

for this thy Christes sake (deare
father) I beseech thee therefore to
take from me and all other for
whom I wouldest that we shoulde
pray,

101. A godly man doth
soothe all, comforte, instructe,
admonishe, rebuke, and rebuke
men, and rebuke them
out of mercy, humilitie,
wise, meeknes, long suffer-
ing, gentenes, peace, charite and
kinde of brotherly loue, to
the feble, helpe the poore,
the fatherless, heal the sick,
the afflicte, cheare thy
mercy upon all poore
nethers, and delivere them in
good time, rememb're thy
towards all straungers
dines, widewives and may-
appressed, as also thy
poore, thy poore, the sick
and infirme, the deafe and

upon the commandment of God. 102
and when he was come to the church
in about a 1000 feet from the town
and no doubt in the bush he found
them and thenceforth his
service through the day to night
would adultery, in the night
make thy sonnes and daughters
sons Christe dooth comprehend all
misdemeanors, yea thy body doth expell
fornication and abusing of thy body in
leaving after any manis wife he is
otherwise forchasing. 103. 104. 105
so that thou becomest bound to no
one in our felices and otherly
privileies and cleariess, if we might
be holpe as thou our God art he
is into our bodies betwixt the temples
of thy body spiritoulige 106

¶.

kept

ACT. 2. M. G. V. 15. 15. 15.
Dreadful sinnes and vices
In these menes for their usages
blinde all goodnesse from
lookes unto them selfes; so
then conuerted her to honest
exercise, all apprisinge Chaste
Cleanes, & sobrietie. Then
tried he amonge his good stede
With persons habens of 3. bace
cause to be thankfull unto him
which not only for the help
commoditie of many; but also for
remedy of many infirmitie, had
made all manner kinde, and ordaine
med the state of matrimony,
which in thy sight is so holy and pure
that they accomplish in the bed
and act of generation before me.

upon the commandmentes. to
man and wife in this forme of
matrimonie so as ther mariage
theng, and such care shal be shewed
over the personages married vpon
their condition, that unto damn-
ation they sinne, which nat on a
lenger about to desile that he
but within their harts perusing
advising it, yea whiche doe not
ender them selues with thous-
and word and deed to helpe that
purifie and cleanes betweene
then folkes by kept. Whiche geat
couples thou myest haue shew-
inge to this state and ordinaunce
and for thy defending vs by this
commandement, are innumera-
table.

London

D.ij.

Ful

11. **A Godly Intercession.**
I saye well I saye that it is fayre
Soothly this confirmatione
not only refrayneth me but also
to kepe my wif from impuritie
the whiche els we might both
committ.

Great is thy loue (o good lord)
I moxe them I am able to consider
whiche declarest thy selfe to be
thus carefull ouer me concerning
the benefits whiche come unto me
bathe for the minde, body, and
goods, by Sobrietie and Temperance,
whiche heare thou requirest.
Only this I cannot but
see, that I haue great cause to
thank thee whiche art so baret
ouer me, as by this Commandement

Douglas

deuinent I well see with condition
But alas (good Lord) what shall
I say, which am and haue bene
so farre from thankfulness, that
I am to be accounted amongst
the mooste unthankfull, yea thou
knowest it good Lord. Filthily
have I broken this lawe, and
caused other so to doo, of whose
repentance I am soncertain, and
also my frond alas hath often
bene so shamefully exercised,
mine eyes and my thoughts
wickedly abused. All this gone
I haue suppressed by mine owne
temperance in writing, deuote
ing, cherishing none bawdrie. I
have also hurt my bodye by his
diseas.

D. viij. minished

431 *A booke of my confession* qv
minished that wchly I & others
should live on, and horribly dis-
dered all god prayers, and me-
ritations, wherent though I
hauie time and place: yet am
I nothing exorsise my self as I
should doo.

By reason wherof, I haue deser-
ued everlasting damnation. Oh
good lord and gracious father our
yho for thy name sake ente
Christes bles, pardon me and
forgive me I beseeche thee, and as
thou haft mous mercifully be-
thereto spared me so of thyne
yngift away my trespasses, and
the transgressions of those before
me to be cast to hym, let hym
which

upon the Commandments 105
which induced the people
was with **A**chanar, **D**anil, **B**er-
tase, and the great uniter, of
which we read in **E**. I then
shone thee to pardon and forgive
me also. Thou gavest this Com-
mandment to this end, that
I might knowe my sinnes and
wfull nature, and so to be
devoted to thy **C**ross crucified
for whose sake I slike thirty, and
also that thy good spirit may be
given unto me to purifie me, and
work so in me and with me that
I may truly follow, heartily
love, and faithfully obey this
the Holy commandment, and
that was all my secret intent.

Gracious

A godly meditation
of vnto us good lord, grant
us thy wife that we may
together according to know-
ledge, & may keep our bodies
in holines, graunt (oh lord)
we may be pure and undefiled
and graunt the same to all they
be married & to them which be
unmarried graunt that they may
live a pure, chaste, and undefiled
life, and if they haue not the gift
of singlenes of life: graunt them
such makes with whom they
may live holily to thy praise.

Dear father give us the gift
of moderation and temperance
and graunt the same to all them
whom thou shouldest. I. Good

pon the Commandments oþ
þy so. As in times past I haue
þe my trouȝt and other mem-
þers emill; so now (Good Lord)
graunt that I may use them
well, chastely and godly. This
I pray that graunt through Je-
sus Christ, and finally (O Lord)
þoþe in soule and body sanctify
me and as in thy temple dwelle
in me, now and for ever more.

A þ E

Thou shalt not Steele

IV. O þy whom hast taught me
þis minne requiremēt of thys law
þoþe to obserue towardest the per-
sones of all men. I haue my selfe
þere

D.b.

A godly meditation.
very comfortable beginning to me what thou wouldest I shouldest do concerning their goods, as in y^e next Commandement before this thou dwelt commandment unto me sobrietie and pureresse so dwelt thou in this Justice and Rightuousnes, forbidding the beale. Under the which word thy commandement all manner of disceit. The which thing shouldest because thou wouldest that I should give my self wholly to the study and exersise of Justice as in the precept after going before thou wouldest g^t shouldest give over my self wholly to the keeping of sobrietie and pureresse.

upon the Comandements. 107
I see thy good pleasure herin is
not that I should alonely abstain
from all theft : but also from all
Fraud and craft in word or deed,
yea that I should earnestly fol-
low & exercise all equitie, truthe
and justice.

By reason wherof I see my self
much bound to praise that which
art so carefull ouer my goods and
mischance, that if any man should
gibe about to steale from me, or
to defraud me in any thing, yea
whoever goeth not about to
keep and care for that I have as
I would do for his owne, the
same displeaseth the
O lord if thou hast such care for
my goods

A godly meditation,
goodes, cattell, and such pelf:
great is thy care for my soul
this one comandement were
I perceiue as I for myne
part shoulde haue done and
much wurtse then I haue done
so much wurtse had bee ne done
me and mine then hath bee
is thou good lord (I perceiue) thou
hast bothe giuen me all that
haue , and also still conserued
and keepest the same , and
mine owne policie , by my selfe
and industry , soz in vaine for
all this except thou diddest
safe to hys & take it as a
work by . There is nothing
soze þ I haue, but when som

pon the Commandements, 108
as oppon it, by this command-
ment I learie thy nobenes,
strength and power, now as thout
set it of thy mercy; so it spea-
keth to me that presently shoul-
d all doulb keep it for me, so that
having great cause herte I to-
oke thee for this precept verie
and moute gracious Lord.
But alas I am so far from thank-
nes (as alwaies I haue bee[n]
all care for the & for all that
thou hast given vnto me)
that as I haue vsed subteltie
craft, yea somme tymes
it and brawerie: so now
(Lord) I shill when occasion
offered, do exercize the same.

J. King

201. A godly meditation. po
I have also voluptuously of
thou hast given & lent me
thine consider what equiu-
reth, and what other holyness
necessitie of the people is, when
we thus decaud by excess
prodigallie, That which I
rope, I with unwillingnes
repay, Else if more neglig-
ly then I should doe vaine
Lack of excommunication, of
tice, the great vsury, robbery
predicione and such like, wickednes
as is exercised amongst vs.
I went not to labour not after
vocation for the remedie of
same, I pray not to the shew
but, but negled all together.

In every these thinges therell
be shewen god in trust, who shal by
them, those (þe) þeyre authority
þe negligence shal shew great in-
sufficie[n]tia, who shal shew the
way of damnation. But needisfull
God I beseech thee for Christes
sake, to have mercy vpon me, and
to pardon me my unthankfull-
nes, thefts, frauds, deceits, pauid-
rice, negligences and great care-
nes for the lack of Justice am-
ong the monstereonse oppression,
barries, execuse, riot, the whiche
is horrible exercted in this cont-
inentale. For thy mercies sake
in Christ Jesu (þe) whom þe
þe given to fulfill the Law for
them

Q. A Godly meditation. nōg
them shal be belated; give me
true faith and thy help; ſeke after
works and knowledge; and
perpetuate chardine of thy
holy p[er]cept; and all other
thy Commandments for my
merit.

O my Lord give unto me and
to all (whom thou wouldest I
should pray for) the hatred of all
graft, and love of all Glory;
graunt to the oppressed: the com
fort, to wrongers: repentance
to thynes and deceyvers: that
they may make restitution
to Justices of peace, I attidors
and the rich of the world; O
my Lord give unto me now and
everlast

Upon the Commandement. I 10
they may have their rewarde
now, for the commandement
of brethren, to labourers and arti-
fers that they may be honourable
in their work and labour, & that
sover with they are put up in weare

Thou shalt bear no false witness
against thy neighbour.

¶ And so doth thou (my dearest
ours Lord) command me in this
commandement: by forbidding
vilely tunc to warres thy neig-
bor and behanie my self concerning
his name, forbidding me to beare
false witness: in which thou
forbiddest me all knowell

P

string

A Godly meditation,
c i i .
sing, lying, hypocritic & untruthe
Sins. Wher & because as members
of one body : thou wouldest so
soone speake truthe one to another,
and be carefull every one to
reuer others infirmitie, and with
war tung defend the names of o-
thers: even as we woulde that o-
ther shoulde defend ours. So that
in this comandement, as thou
shouldest me all kinde of evill,
perillous, calumpions, and un-
true speakeing: so doest thou con-
strained to me all kinde of Godly,
honest, and true reporte, and
talkes.

By reason wherof I haue great
cause to praise thee, in that I haue

upon the Commandement, III
thee to be careful over my name,
that all men are by the command-
ment to defend the same. O pre-
cious God, great is thy care for
my soule I now perceue.
If this Commandement were
not: I see, as I should haue done,
and do much worse with me
tunng to others then is happened,
so should I haue felt of other to-
wardes me. Now I am greate
Besides this no small temptation
is it to me that thou wouldest
all men shoule use trueth in al
their wordes to me. O how
great a good thing is this unto me?
if me consider the heart that con-
sidereth by untrouth and he wordes
you

P. 9.

XXXI **A Confession**
Where throug̃ many are decou-
tied easilie may we see a wonder-
ful benefit and care of God for us
in this Contaminement.

But (gracious Lord) will you
acknowledege my uncham-
fulness to be unconstreine and
great, and alwayes hath bene
hitherto: Even so yet conti-
nue I in wondertull hypocritie
in all my conuersation, often by
languisshing, and speaking as dayly
so offendfully, sleighty subtelly,
calumnyfully, and giveng out
tares to heare such things as be
wonderfullly grosse, most repugnant
to edifying other, and yea
whereas hee doth it wot
as ill by

upon the commandments. 112
by to tel his tale wher he shoule
tell it: neither admonishing this
partye gaundred of that whiche
is reported of hym, therby to take
better heed, but rather I ang-
ment it. By reason wherof I
have deserved eternall damnati-
on. 113 ad ym i i i ym
But thou good Lord be merciful
unto me I beseech thee for Chri-
stes sake whos thou hast ordain'd
to keepe the entir ylde to all them
that doe helme us well for par-
don of that whiche is past: as soz
not imputing their imperfection
that remaigneth. In his name
therfore (God alwo) I beseech
the to pardon me, and give me

29, iii.

the

21. A Godly meditation
thy holy spirit, to open to me
this word and all other thy pre-
cepts, so to understand them,
that I may heartily love them, &
faithfully give my selfe to the ob-
edience of them forever. Grant
me thy good spirit, to sanctify and
tunng that it may be kept from
lying, slandering and all un-
vinces, and that it may be com-
mually used in thy seruice, with
speaking that which may be
to edifie, to thy Glory ^{right}
and praise, through to now
nothwithstanding Jesus Christ our
Saviour. Amen.

¶. ¶

A MEDITATION
concerning Praier
with a briefe paraphrase upon
on the petitiones of the wa
Lords prayer.



He minde of man
hath so large rou
mthe to receve
gود thinges, that
nothing in this
can fully fulfille it, but
only GOD, whom then thy
minde fully posselleth, whe he full
ly knoweth him, it full y loweth
him, and in all thigs is framed as
P. 111.

A godly meditation.

ter his will. They therfore (dear
Lord God) that are thy children
and haue tasted somewhat of thy
goodnes: do perpetually sigh, that
is do pray vntil they come ther-
to and in that they loue thee also
aboue all things: it wunderfully
woundeth them that other men
do not so, that is loue thee, and
seek for thee with them. Whereas
as it coeth to passe that they are
inflamed with continuall prayers
and desires that thy Kingdome
might come euery where, and
thy goodnes might be bothe known
wen and in life expressed of euen
ry man. And because there are immene-
rable

Upon the Lord's prayer. 114

table many things, which as wel
in them selues as in others be ay
against thy glory: they are kidled
with continuall paper and desire
sighing unspeakably in thy sight
for increase of thy spirit, & soo
times when they see thy Glory
more put back then it was wut
to be either in themselves or in
any other: then are they much
more disquieted & vexed. But be
cause they knowe that thou doest
rule all thinges after thy good
wil; and that none other can help
them in their need: they often
times doe go aside (all busynesses
laid a parte) and give them
selues to Godly Cogitations

111 A Godly meditation.
into talke with thee, contiplatiyon
to thee as to their father, of thon
thinges that greeve them, say
ing therto and that moche an
nestly thy help , not onely so
them selues: but also for others,
especially for those whom singu
larly they embrase in thee , and
often do repeat and remeber thy
gracio^u benefits bothe to others
and to them selues also , where
through they are prouoked to
render to thee harty thanks, ther
by beeing enflamed , as well as
surely to hope well of thy god
will towardes them , and pa
tiently to beare all euils: as also
to studie and labour to mouify
the

vpon the Lord's Prayer. 113
the affections of the flesh , and so
order all their wholle life to the
service of their bretheren and to
the setting forth of thy glory .

This they knowe is that pra-
yer thy sonne Iesus Christe our
Lord commaunded to be made
to thee in the chamber , the doore
being shut . In this kinde of pra-
ier hym self did watche often ,
even all the wholle night , here-
in was Paule frequent , as all
the Sainctes be . This kinde of
prayer is the true lifting up of
the minde unto thee , this standeth
in the affections in the herte , not
in wordis and in the mouth .
As thy childre be endued wth the
spirit .

A Godly meditation
spirit so frequent they thin talke
with thee, the more thy spirit us in
them: the more are they in talke
with thee. Oh give me plentifully
thy spirit which thou hast pro-
mised to poure out vpon all flesh
that thus I may with thy saints
talke with thee night and day:
for thy beloved sonnes sake. I ad-
sus Christe our Lord Amen.

Moreover the Saints to pray
ooke the to this kinde of prayer
do vse first their necessitie, whiche
they consider in thre sortes
inwardly, concerning their
soules, outwardly; concerning
their bodies, and finally concer-
ning their names & fame, where-
to

Upon the Lord's prayer. 116
to they ab the necessitie of those
that be committed to them, the
necessitie of thy church, and of
the common weale.

Secondly they use thy command-
ments, which require them
under paine of sinne to pray to
thee in all their need.

Thirdly they use the considera-
tion of thy goodness, which art
naturally mercifull to yong ra-
vens calling upon thee, much
more then to them for whom ra-
vens & all things els were made,
for whom thou hast not spared
thy deere Sonne but gide him etc.

Fourthly there use the medie
of vertue groundede made to
heare

A Godly meditation
to heare & help all them that call
upon thee in Christes name.

Fiftly, they use Examples
how that thou which art the
God of all, and rich unto them
that call upon thee in Christes name,
me, hast heard and holpen others
calling upon thee.
Sirtly they use the benefites gi-
uen them before they asked, first
by not onely pronouncing them to
aske more: but also certifying
their faith, that if thou wouldest
be good to grant them many thin-
ges unasked: now thou wouldest not
deny them any thing they alreadie
thy Glory and their meale
last of all they use the reading &
waying

vpon the Lord's Prayer 117

saying of psalmes & other good
prayers, because they know ther
by peculiarly besides the other
scripture, there is no small help:
may appeare by Paul. Ep. 5. Ca.
3. where he willeth the congre-
gacion to vse psalmes, hymnes,
and spirituall songes, but so that
in the hart we shold sing & say
them, not that thy childre do not
use their tungs & wordes in pra-
ying to thee, for they vse their
tungs, speeche, & wordes to stirre
up their inward desire and ser-
uency of the minde, ful wel kno-
wing that els if were a playne
mocking of thee to pray with lin-
ges and tungs onely. O
that

A godly meditation.
that I might feele now thy
rite so to affe me, that bothe
with herte and mouth I might
hertily and in fauth pray unto
thee.

Now concerning the things that
are to be prayed for: the Churche
knowe that the p[re]aier taught in
thy sonne, moste lively and plain-
ly doth containe the same.

And therfore they often beseeche
first asking of thee their hea-
venly Father through Christ
that thy name might every where
be had in holines and prauice
then that thy Kingdome by
generation and the ministerie
of the Gospell might come. A

Upon the Lord's prayer. 118
so thurly that willingly, perhaſ
þ & perpetually there might be
die to do, yea do intend thy wil
w thy holy & heavenly Angels
and spirits. These things they
ask & pray for, namely thy king
dome and thy righteousness before
any worldly benefite. Beſter
which petitions, because all
things, yea euen the benefits of
this preſent life do come from
þær they do godly desire þ same
þer the name of thy holly brand
þeing intituled of thy Roialme
þ after ſpirituall benefits to affe
corporall is not unfriendly to thy
Children, which know bothe
spirituall and corporall benefits

21. A Godly meditation
Upon thy mercy. In the other
actions they pray for things to be
taken from them, begining with
forgiveness of sins, which were
impudently prayed for, if y^e their
harts were not so brokē that they
could forgive all things to all
men for their part. They ad their
professio that is charity, wherein
they profess that they haue for
given all offences done to them
who be it, because it is not
enough to haue pardon of that
which is past, except they be pro
fessed fro new offences: they pray
thee not to lead them into tem
tations by permitting them to the
peruasion of fadous
spirit but

but rather to deliue them from
your iurie and power by you,
understanding that an esse
thou of all evill. Oh dear God,
that thou woldest endue me
with thy spirit of grace & never
with the spirit of error, who
makes this prayer. I praye indeed
sooner I do than. I will not
as for outward evils so long as
they do not (as it were) inforce
the people to sin, in that chauict
perfection doth account them
amongest thy benefits; thy sonnes
hath not taught thy Church to
pray for the taking away of
them in this prayer, for heare
he hath contained but those that
are bad to us. R. g. ges

¶ 11 . A Godly meditation
for the whole of all thy life
generally and particularly in
thy faith pray at all times . And
ten commandeth to passe y^e offend
our evils , because they bee hurt
and indeed , that is they are not
gracious goods gracie in this ; therefore
they canot by faith be pasted
to be taken away , for the chil-
dren that haue faith do alwaies
preferre thy iudgement before
their own , the whiche iudgement
when they know by what wrong
hapneth to them . They remoue
them selues hecherte whome al-
though the spirit make his un-
speakeable groundes to y^e
their infirmities by prayer , yet
so haue

upon the Complayments. 120
to haue them taken awaye; but
that they might haue strength &
patience to bear the burthen as
godlyngly, whiche burthen if it be
beauyn the better seynge and see-
yng thereof, they wyl thanke god
for complain syng thinges rather
then pray to haue it taken away
as our saviour did in the garden
wher he added to this complaint
not my wil but thy will be done.
So do the people in all their com-
plaints aduertist as I haue shewen
as thou wilst, for they are taught
by the spirite none other wise to
pray for the taking away of con-
ceall euylnes either from them-
selves or from others so ymplese-

them

Q. Jy.

the

Oct. 22 A godly meditation, now
givē by the same spirite to be cer-
tainly set by same to make to the
glory, as did thine Apostles and
seruantes, when absolutely and
withoute consideration they did all
the chēch of Christe for any, when
they heade the Rātes the dead by
prayer, for they knowe nothing
can be better then when it is ac-
cording to thy will. Oh that I
myght alwaies knowe thy will
in all thynges, and nevere say
myself thereto. I beseeche com-
mend that thy seruantes and deare
Chēch, alwaies haue their right
done to al their enemies, for yet
nowe do they nothing but wrong
and sinnes be good to them, and
thy

Upon the Lordis prayor. 121
may read in the psalmes of Da-
vid, because in praying and tal-
king with thee, they see by thy
holy spirit (for without it is
no frise prayer) some times thy
judgements upon some which
they perceiue to binne to death,
therefore ought not to be pray-
ed for, but rather to be prayed a-
gainst, because thy glory cannot
be set forth as it shoule be with-
out their destruction, thy wil is
alwaies best and y^e thing wher-
to they frame all their desires.
Therefore when they perceiue it
decreid with them such and such
by their destruction to set forth
more mightily thy glory. how
doue. should

A godly meditation.
Should they but desire and pray
for the same, and write it as Da-
vid hath done, that the godly in
reading & swaying such prayers
might receive comfort; and the
ungodly he afraid else when that
they perceiveth so manifestly
the determined judgement of
God: they in their prayers do
moste hartily pray for them as
Samuel did for Saul, Moses for
the Israelites, Abraham for the
Sodomites. Oh good father for
thy mercies sake give me the
true loue of mankinde, but yet
so that I may loue man for thy
sake in these, and also soe prefer
thy glory aboue all things shal-
lough

upon the Commandments. 122

ugh Christe our Lord, my Host

Sow though thy children do
knowe that thy wil cannot but
be done, and nothing can be don
but that thou of thine owne wil
hast determined to do, although
no man shoule desire the same,
yet are they earnest and frequent
in prayer, first to render obedi-
ence to thee, which requirest pra-
yer as a spirituall seruice unto
thee, secondly because thou hast
ordayned prayer to be as an in-
strument & mean , by the which
thou workest things with, that
alredy decreted and determined.

The Children, besyng pray-
er to offer up their seruice if it

don

M. b.

shall

A Godly meditation. How
shall please thee to vse the same.
As they do eat and drinke, which
is a meane ordayneid of thee, for
the conseruation of their life, not
looking hereby to lengthen their
dayes aboue their bounds which
alredy thou hast appointed: but
as beconieh them, to vse thy me-
anes which thou hast ordayneid
to serue thy prouidence.

So do they (heerin as men not
curiouse to knowe thy prou-
vidence further then thou reue-
lest it) vse prayer as a meane by
the whiche thou art accustomed
to work many of thy childeren
desire that according to thy god-
wil they maist vse it that they be
not

upon the Lord's prayer. 123
not think a mutabilitie in thee
(for y art God & art not changed
with thee ther is no variablenes)
and therfore they pray, not as
men which would have thy de-
terminations and ordinances,
which are in infinite wisdom and
mercy, to be altered: but rather
that they might submit their
willes to thine, and make them
more able to beare thy will and
pleasure. They knowe thou hast
promised to helpe them (calling
upon thee.) Wherefore they
wilt not but thou so wille do
therefore pray accordingly
They loue thee hartily, & ther-
fore they can not but beare mind
to

A Godly meditation,
to talk with thee that is to pray,
even as a wel mannered and lo-
ving wife wil not take upon her
to ask any thing of her husband
at all but that she hopeth he
would take it in good parte and
doe of his owne free will, al-
though shée had spoken nothing ther-
of, when shē knoweth what
her husbands wil is in thinges
shee gladly talketh with him ther-
of & accordingly as shē seeth he
is purposed to doe. She wil often
desire him to doe it.

Even so thy Children (I say)
which hartily loue thee, in them
they knowe thy wiſdom and for-
the best helpe from them hast thou
all

Upon the Lord's prayer. 124

same with that and believe they
will that which they knowe is
best, which they knowe allis that
ouldell do if none shoudle at
pray for the same? They thinke
we use prayer as a mean by whi-
ch they see plainly thy power, thy
justice, thy prouidence, mercie &
goodnes toward them in grant-
ing their petitions, and by pray-
er they are confirmed of their
ill. Yealyn children use prayer
to admonish them how that all
things are in thy hands. In pray-
er they are as it were of the pit-
in minde of those things they
do or doon against thee their god.
By reason whereof we speake
fame

A Godly meditation
To incite & comfort, & cheer & encourage
the purpose to live upre & worthy
when afterwardes, we may have
time to apply them selues to all
unmerciful & godnesse. 111
(not considering so many great
complaintes so digne by reason
of prayer) we shall remeber how
the Childe of mane made his prayere
and in laboring to procure of
thers the ministracion of what he
had for his owne, that is, inter
nally other willes & carnall thing
which might offend God, before
his selfe. So no man that bath
prayer will flatten him selfe in
any thinge shold displease the
(for whom he prayeth he must
beare)

upon the Lords prayer. 124.
sute whensoever he prayeth,) so
that nothing is a more proprie-
tion to all kynge of godlynes the
prayer is. And therfore without
cause we may see thine Apostles
and Servaunts to labour so di-
ligently, and desire that others
might use prayers for the selues
and others. It is not alredy set down
concerning outward things
which thy Children pray for, al-
though they know thy will & de-
signe is not variable, und thy pur-
pose must needs come to passe, yet do
they receive by their prayers no
small commodity. For either they
obtaine their requestes or no. If
they do obtain them, they

A Godly meditation.

they by rebelling that
dwell the soill of them that
thee, & so they are more inclined
to loue and serue thee. And
beed for this purpose þ art wised
when thou wilst do god to
to stirre up their mindes
are þ same god of thie to thine
that bothe thou & thy gifts
þe somuch more magnified
by of them, þy holowouch
haue been erred writers and
twiners for the salme. So
þan it but enflame them, w
towards thee, to perweste & t
thee so to care for them, hea
them and loue them? If they
not obtain right they pray for

Upon the Lord's prayer. I 25.

and indeede it is a great comfort to see that of them
all which profess themselves
of they complain still. But yet
supplic and exhorting them
therefore thus: Sirnesse cometh
to bearre the same before.

O good Father I beseeche thee that at
night barke long life and resigne
to this in all my weare and trou-
somes by prayer the greatest part
my hart before thee. Amen.

An other Paraphrase or Mecha-
tion vpō the Lord's prayer.

O Almighty and eternall
God of whom all nations
R. JES.

¶ I A Godly meditation
Sett in Heaven at the birth, in
which notable that is the Person
of Christe is the Churche
body of thy great clea-
ning comfortable lewt his
owne waye conuerted our
wretchednesse and helfulnesse
and nowe increasing to fayre
weare of thy eternall pur-
itie in thy wellbeloved
Spous Christe, chosen us
the people, and daff away
for otherwise them wot be
none, to be called yea and to
intire thyne adopted sonnes,
daff bouchsafe (Oy leving
ther) that we as it were heare
by chilphen, shoulde enoy

Upon the Lord's prayer. 116
of his conseil, dedire and will
the our heamente. That we
grant (with thyne grace) unto us
in thy poore childefon by pureress
of minde and conscience, by sim-
plicenes of hart, by uncorrupt and
innocent life, an example of ver-
ite and godlines, thy moste holy
name may be sanctified, and that
so many of all other nations as
thou hast therunto chose and pre-
dicted, beholding our godli-
nes & vertuous deedes that thou
workest in vs may bee the more
dured to hallowe and gloriye
thy blessed name.

O misysful father we beseeche thee
that kingdom of thy holy spirit

A godly meditation,
of grace & prayer, of thy louing
klementnes and mercy, and of all
thy holy vertues, and of thy
holy & noble blessed soule may
continually reign in our harts,
so that thou wouldest bough us
therby to make vs worthy to be
partakers of the realme & king
dome of thy gloriouse and blisse
presence.

Oh deere God and heavenly fath
her we humbly desire thy gra
tues to holde our harts unto thee
to make vs humble of minnes
to make vs lovere in our owne
fift and obedient, that like as
thy deer forwe our onely saviour
Jesus Christe countred his owne

Upon the Lord's prayer. 127
now his praise and life to be one-
ly in obeying to thy most blessed
will, wherein for our sakes he be-
came obedient to the death of
the Cross; so we may run unto
the very death, in lovelessness, sin-
mindedness, patience and shame-
fulness obey unto thy holy will &
not to murmur and grudge any
refuse whatsoeuer thy fatherly
pleas shall think good to lay upon
us; want, poverty, hunger, naked-
ness, sickness, flattery, opposition,
temptations, persecution,
uttering death itself, sin, foolishnes-
sing, foolish earthly things, light and
heavy godlessness, these and such
things seemeable to thee thy son,
and

A godly meditation
and to refuse that thou will
never to strike nor warre
against thy holy wil, but
thy heavenly Citizens and
thouve builded upon the foun-
tion of thy holy Prophets and
Apostles, thy Sonne Jesus Christ
bearing the heare counter shane,
self-wil and controvencie in-
nious, secluded, the lusts, ha-
ters and affections of the world
mortified, the flattering affections
of the baine world, the treacherous
subtil laymens about of the world
wil overcomme, agreeing together
quietly and bounded in spirit, so
may sticke obeyance thy most
blessed wil, therin be trallid

vp n the Lords prayer. 125

the dages of our life.

Oh dear God give unto our
mildful bodies necessary suste-
nance, & take from us all love
of worldly things, all carefulness
and covetousness, that we may
the more freely worship & serue
the. Oh merciful Father from
whence the to give unto us, that
heavenly abundance to strengthen
our hearts to overcome the hea-
vy of thy dire straits. Bless
Christe, the very ffe and health
of our bodies, that we may
dine, with the most perfect firm-
ly fasten them by faith and intoll
infolake, and alhough all falsh
worne & profoundnesse of mynes
idols.

R. sig.

and

2:1 A godly meditation.
and all lying spirits that shall
persuade to any other wife of
him then thy holy word bath
teach & assure us, satisfy our ben-
ighted soules (Dear Father) with thy
sharp and farring of thy richnes
expromised to us in the same thy
Sonnes & of our eternall election
redemption, justification & glor-
ification in Christ. Praise vs (O my
sisteres) no contentie and no
spise this world with the thinges
and pleasure therof, and
unwarily to lenger for thy
owne kingdomes promise, but with
thee that satisfie (good O O D)
on thy goodnesse whoe? And if
the godly will have preface to
motto

Upon the Lord's prayer, 129
moste louing God, give us the
bread of thy divine preceptes and
make our harts perfect, that we
may truly & fridly walk and live
in them all the dayes of our life.
O yere and merciful Father
we beseech thee give us the bread
of thy lively & humerous word
& the true understanding therof,
which is the light of our pathes
the soule, strong boistry and sure
defence of our soules. That we
living well sence with this inten
tion, fed and filleth with this
soule bread by thy grace that thy
shall scall and exceeding
shew us godlynesse & bring
us to thyne eternall glorie.

M. B.

Ob

A godly meditation.

O Dh moste righteous & merciful
God father and gouernour of our
life, wee confesse that wee have
greatously sinned against thee
from our youth vp til now in
ingratitude, in unthankfulness,
wilfullnes, disobedience presump-
tion and innumerable our negli-
gences & sinnes which we from
time to tie most heinously have
committed, wherby we have suf-
fered not onely sore & greate
plagues:but even eternall de-
mation, were it not that thou art
the Lord of mercy, and hast pow-
er to shew mercy on whom
thou willest, wherin thou art al-
mighty and plentiful to all them of us

vpon the Lords prayer. 130

on ther faithfully: wherfore (dear
father) we seeing our manifold
and grievous sinnes, which we
have committed against thee, and
also thy great merci, louing kind
nes, patience, and long suffer
ing towards vs, are compellet
not onely to bear patiently and
suffer our enemies, wher they
smile on vs, flancken us, oppresse
vs, bere vs, or trouble vs, but also
to speake well of them, to in
fame them, to pray for them, to
bless them good, to blesse them, to
distray them, to despyt them, to heare
thee done of thy charite and
mercy appoynt them: mercifully

to

301 A Godly meditation
to forgive them even as thou
(dear father) for thy behalfe
Christes sake hast forgivien me
Thus hast thou taught me (my
father) not as the hypocrites
look marofully on our neighbours
faults: but diligenty by our
owne obriolung consciences looke
in side haue offendred them, and
so what we can do all offending
falling we have given to our he
athenisiting; drinking; playing
apparell; spealling; distolling
wronckly langishes, in burn
ing us; by shynge to our selfes
with all spittes: soe for to
our fathers to shynge them
bitto others from the begin

Upon the Lord's prayer. 131
our harts whatsoeuer shynge haue
offended vs, and to do more so
therwise then we wil. & reme
in our harts that other shoule
be to vs that so we may finde
the (D Lord) in forgiving vs
our trespasses, mille & mercifull
which specially we thinke we fyle
off unto vs, for thy dear Chri
stes sake.

Oh Lord thou God of the righe
nes, wee feele the frailtie of our
nature to be so perverse and apt
to sinne, that wher thou by thy
gifs of thy holy Sp[irit]e doest
move vs and as it were call vs,
ye rafher drawe vs unto thine
owne h[ome] where we may & may
no

A Godly meditation
fed of our owne concupiscentia
lust , besid the great and dan-
gerous assautes of the world and
devil, therfore (faithfull father)
we thy poore childe, beseech thee
to take from vs all those emys
and occasions that may draw vs
from thee. O baire God protect
defend and strengthe vs against
all the suggestions and assautes
of our enemis , the world the
fleshe, and the devil, that neither
in prosperitie we war haughti-
nighe minded , to say unthank-
full, what fellow is the Lord
nor yet in the abundance of
temptations , anguishe , vexa-
tion , tribulation , or persecutio-

Upon the Lord's prayer. 132
on to be appalled with feare, nor
swayed by flattery, nor yet to
fall in dispaire and so bitterly pe-
rish: but in all daungers and pe-
niles of temptations, and in the
middest of the stormy tempests
of tribulation (deere father) make
thy poore Children to finde
the consolation of the certaintie
of our eternall election in Christe
Jesus our Lord, and to perceiue
thy fatherly succour redy to
help us, lest that we being o-
vercome with the wicked sleight
and deceitfull invasions of the e-
nemis, should (as without
thy grace and mercifull protec-
tion we shall) be drawn into an
obstinate

A goodly and certain
subtilty is the sinne of the flesh
Committe thyselfe to Christ
and his gifts & let not the world
overcomme thee & comforte thy
mght selfe lead the earthly life
and labour a burden unto him
Therefore (Obeyeth God)
these thy godly gifts, namely
gth, patience & iugementes of men
to reioice in temptation and
sure vs that it is the triall of
faith, that faith in vs may
her perfect worke, that when
he wil approued & purged vs
the fire of temptation: we
finissh our life in victory, and
ever more live with this in
the heavenly kingdomes, where
there is no temptation.

conuictiōn shall be the yere next
comyng (moste yere for deday)
and thys before the yere comyng
and bytten, the yere nexte, shall
comyng from all hertfild shal be
scare, from all hertfild shal be
the and midde shal be, 1000
shillings and 1000 shillings fullis
þereto, from þis tyme of þis
yere ec. and a fforre þis yere þe
lere, and many wreke made to the
lere of þis yere, and þis be fro
the herte of þis yere þis yere þis
þe other eking þereto, and þis be
comyng bothe of being a lere, and
þe herte by þis yere, great mercy
comyng from all hertfild shal be,
þey allways use þese things

þat

A Godly meditation.

that wee profitable for vs, when
wee come to sette the same forth
more, that wee maye beare
unto the bounches of Sathan
the sonne of, for manye pollace
heretofore of thy beatitely
wolde, whiche they were com
fused to take bath with his
owne bloud purchased for us
clea frome the beginning of
world, for thine is the kingdom
thou onely hast the Sabber,
thou onely art the GOD among
all Gods, Kinge of all Kings,
and Lord of all Lordes, on
onely hast the power and au
rifice to set vp Kings, and to
put them down, thou thin

upon thy Lord & prayer. Is
the peace out of the dust, and man-
ning to fit among us? 19. 20.
of the people, thou giving
wishes to people, and
mind where to whom thou wouldest.
(Chapter 20) There is neither
in the rule of power, honour,
nor manning; dignitie, nor of-
fice, riches nor povertie, helth
nor sicknes, plentie nor scarste,
prosperitie nor aduersitie, warre
nor peace, life nor death, nor a
nother thing but it is all thine
wher thou bothe hast the power
and also wouldest give it to whom
it pleasest the in thy time and
season, that all glory may be
given to thee alone, for thou art

S. g.

worthy,

A Godly meditation

Sermon. 11. 10. 110. 111. 112.

O dear father to whom we com
e therefore for help and succour.
Without thee there is no succour
all. O good father deliver us
all p^tis still in thy sight, under
some name sake & say Charles
Charles take, that we being ar
med with thy holy armour,
and weaponed with thy be
stowed, and instructed by thy
holy spirit, may according to
thy holy promise, serve the
without fear all the dayes of
our life, in such holines and
rightholines as is acceptable in
thy sight. To the therefore (our
dear Father) our crysour, sin
ger,

upon the Lord my ^{True} - 135
S^ter, professor, counsellor, who
ever thou art, and they beloved sonne
of man Christ our only hope,
wee present, thankes, and pray,
and adoracie, unto thy holy spirit
our sanctissime and iust loue,
teacher, instructor, and a
comforter, be all do-
minion, power and
glory, for ever
and ever.

14. 12. 1587. **Amen.** **John** **Wycliffe**



SER MARY D^r H^roy
GOD. THY NAME IS TO BE PRAISED,
THOU OF THE COMFORTER,
• COSTER OF SOULS,
• THE VENIRE OF THE HOLY GHOST,
• THE MEDIATOR OF ALL THINGS,
• JUSTICE, TRUTH, CLEMENCE,
A CRU, TENDERHEART, TENDER
ED HEART, TENDERHEART.

BLESSED JESUS CHRISTE THE
SONNE OF THE EVERLIVING
GOD, BY WHOM ALL THINGS
WERE MADE AND GOVERNED, AS OF
THY LOVE FOR US REDEMPTION,
THEM WIDDEST NOT DISBAYNE TO BE
OUR MEDIATOR AND TO TAKE UPON
THEIR NATURE IN THE FORM
OF A VIRGIN, PURELY AND WITHOUT
SCAME BY THE OPERATION OF THE HOLY

In spirit, that both the living and the
dead in thine absence yerselfe worthy
carefully beautifying and corrupting
nature, and insomuch the saud creature
he also, first abiding in the world
times of sinne by creation, then
leaving it self by death, and alasing
all death by raising upp agayns
these our hevies, that they may
be like unto thine. Moreover
and immortall body is given to us
to that power whereto we by them
are able to subdue all thinges now
to thise. As in case of the lame for
our redemption there is no man
men, and first the bodye of Christ
afflicted by you with his fleshe, part
of my bodye, yea and the hande of me

S. I. I.

morte

of the coming
unto him little , and pale the
price of our ransome by thy
bitter death and passion , for we
solichly y mose hast the godes
nes to ther .
thee shalles be in thy god
them will come again in the
nes of heauen with power and
great glory , with flaming fire
and myriamdes of seraphim
with songes of thy power and
a mighty cry & shout of an Angel
and blast of a trumpet so
dreadly as the lightning which
cometh from the East &c. when
men think least , cometh a noise
in the night , whereupon he ariseth
then will he come (I say) thou for
dely

only in the twincing of an eye,
all that ever haue been, be & shall
be, with women and childre, ap-
pearing before thy Tribunall
judgement seat, to render an ac-
count of all thinges whiche they
me thought, spakken and done a-
gainst thy law, openly and be-
fore all Angelles, saints, and de-
mons ; and so to receeue the just
recompence of thy vengeance, if
that they haue not repented and
obeyed the gospell, & so to depart
from thise to the Detill and his
angelles, & all the wicked whiche
ever haue been, be by spirite, fire
or fire, whiche is longe & shorte
of paine intollerable, easelss, and

A Godly meditation

Loe, hapless, even fro the face
of the glorious and mighty no[n]
but if they hane repented
leaved thy gospe[ll], if they be
watching with their lamps
Dyle in their handes, if they
found redy appareled with
meeding garment of innes
if they hane not hardened
harts, and bounded up their
sp[irit]e procuringe thy wrongs
in the day of wrath to be
led, but hane used y[our] time of
the acceptable time, the
Kalmatio[n], that is the time
life from the which thou strok
out thy hand and spreadest
thy arms, calling and crying

to come unto thine which art
in heire and iustice ; so
with ease all that labour,
that heavy laboure, if they
visited the sick, and per-
sones comforted the commifflers
the poore, cloched the na-
tional yarde of harbourles ; if they
not laden their harts with
envy and suffetting and care
of this life, if they haue
diggid up in their falefull
the grounde doing no good ther-
about haue beene faithfull to
the gifts to thy Clever
and chearefull conuersation
the churche by thy preparyng
and thy selfe to the churche

les

of the coming

Let gather them together
as the scattered subjects
leaved as fugitives from
fire; but as the good seed
is gathered into thy barn,
shall they be caught up in
thee in the clouds, the corruptible
corruptible body put into incor-
ruption, the shall they be
with imperishable souls;
then shall they be truly
giv whither thou give.
shall they have, come before
my father, possesthe kingdom
prepared for you from the
beginning &c. then shall they be
seats of ministrations
whole world, my I will say,

which say more, than I will薄
the world should shew it to the
world shew enter and inherit
the city Jerusalem and the glo
ryfull land of Canaan,
there is alway day, and never
night, where is no manner of trou
ble, tribulation, infirmitie, hunger,
diseas, deth, malice nor sin
all waies isay without sorrow,
without meure, pleasure
without paine, beawtiful harowe
moste pleasant melody, say
and singing Holy, Holy Lord
of hostes &c. summa the
bath not seen, the ear bath
heare, neither hath it entred
the hart of man that they
shall

of the following
shall thine wile not a whit
enough altho' hee
meridional sonnes, hau-
ted of Southam, J. le
flesher, Antienter of
woole, Robert howell R. le
Sopden taynter, I. le
comyn alderman, & mem-
ble armes thy chamberlaine
the hart and fesse thy sonnes
ledes al gerin but thy sonnes
partake greate felicitie
yere a gentlewoman, for
the more felice hee livinge
the betterance of our bodie, In
gracious Lord wher shal
dare mercy with thy
neglect, belame, hope
and

the greare, with the authoritie
of these Beaulty shewes,
that haue prepared to you all
that feare thee and do reu-
erfie for euer more.

M E D I T A T I O N

concerning the sober bisay
bothe of the body and
pleasure in this life.

THIS our body which God
hath made to be the faver-
nadle and instrument of our
life; this life, if wee conserue
it according to his commandement
wee if other wise keepe the body
the we loue to keepe it for the sake

of the yfage of the
body having the geſt thereof, and
not to the body it ſelf, and
ſhould it be ſerved in the
body, but not to hinder the ſoul.
Si feruāt it is þerfore it ought
to obey, to ſerve the ſoule that
ſoule might ſerve God, not a
body but, neither as the ſoul
ſelf wil, but as God will, where
will we ſhould learme to knowe
and be gane our ſelues thereof
þe which thing to obſerue
is hard for us, nein by reaſon
of þe which bath gotten
from them that in our bodies are
ſmelleth in us and ſent the ſame
to þe which (as at meane) from
a conuerter of our ſelues inclining
becometh

bodie and pleasures) 141
because we natirally are sum-
mers and borne in sin, by reason
whereof we are body as seruants
to sinne and to use our bodies
wrodingly, making the soule to
desire reward, and pampering up
the seruant to our shame. O
therefore (god Land) y it would
please thee to open this greate bur-
lime, and to give me eyes to con-
sider effectually this my bodie
what it is, namely a seruant
sent for y people to seru in and
lave the in this life, yea it is by
reason of sin y hath his dwelling
there, become nolw in the somme
nothing als but a prisō, and that
waste straif, vyle, stinking, fil-

1.11 Of the viage of the
soul and therfore in daunger
miseries, so many in all ages
times and places til death
burned it to dust wherof it can
and whither it shall return, if
the soule may return so
from whence it came, until
day of iudgement come, by
whiche thou wilt raise up the
body, that then it may be par-
ker with the soule, and the soule
with it inseperablye of wakyn-
esse, according to that is done
and by the same boode her
in Earth.

Oh y^e I could consider often
hartily these things, then shoul-
d^e not paper up this body to ob-
g^ei

body and pleasures. I 42

it, but b; sole it that it might obey
the Soule, then shoulde I feel the
paine it putteth my Soule vnto
by reason of sinne and prouocati-
on to all euil, and continually de-
sire the dissolution of it w^t Paule
and y^e deliuerāce from it, as much
as ever did prisoner his delinc-
tance out of prison, for alondly
by it the devil hath a doore to
tempt and so to hurt mee, in it I
am kept from thy presence, and
thou from beeing so conuersant
with me as else thou wouldest be,
by it I am restrained from the
sense and feeling of all the ioyes
and comforts (in minde) which
me to be take as iotes y comfor-

TLV.

143

Of the vsage of the
test; in ded. If it were dissolved
and I out of it: then could few
than no more hurt mee, then
wouldest thou speake with me
face to face, then the confidant
time were at an end, then so
zo bo woulde sease, and ioy woulde
encrease, and I shoulde enter into
inestimable rest. Oh that I con-
sidered this accordingly.

An other Meditation
to the same effect.

The begining of all evill in our
kinde of living springeth out

bodie and pleasures. 143

of the depravation and corrupt-
nes of our judgement, because
our will alwaies followeth that
which reason judgeth to be folo-
wed. ~~THE END OF AN ENGLISHMENT~~

Now that which every man
maketh to be friendly and agree-
ing to his nature, the same doth
he judge necessarily to be good
for him and to be desired.

This is meat, drinke, appa-
rall, riches, favour, dignitie,
rule, knowledge, and such like,
because they are thought good
and agreeing either to the bodie
or to the minde or to bothe; for
they help either to the conserua-
tion of the pleasure of man,
SACRIM. L.ij. accounted

Of the vſage of the
accounted of euery one among
good things.

Hobbeit such is the wealthe
of our wit on the one part, and
the blidenes and somuch raga
of our lusts on þ other parte, that
wee beeing left to our selues: can
not but in the desire of things
which wee iudge good and agree-
ing to our nature, by the iudg-
ment of our sences and reason.
Wee cannot (I say) but ouerpasse
the bounds wherby they might
be profitable unto vs, and so inde
make them hurtful to vs, which
of them selues are ordained for
our helth. What is more vnu-
lary then meat and drinke, w

bodē and pleasures. 144

more agreeing to nature; but yet how few bee there which do not hurt them selues by them; in like maner it goeth with riches, estimation, friends, learning, &c. Yea although wee bee in these moste temperate, yet when these wanteth the spirit our regeneration: we are so drownē in them that we utterly neglect to lift vp our minds to the good plesure of God to the end wee might imitate and follow GOD our maker by yiel- ding our selmes ouer duely to vse his gifts to that common and pri- mat utilite of our neighbours.

But now god only is life & eternitie, & cannot but deuout of vs

C. iij. his

Of the vsage of the
his handy work, that we shal
render our selues & all we haue
to the ed wherof we were made,
that is to resemble for our portion
on his goodnes as those which be
nothing els but witnessses and in
struments of his mercie. So that
when we wholly do naturally
strive against that kinde of life
wherto he hath created vs, by se
eking alwaies but selfs: what o
ther thing ought to ensue, but
he should again destroy vs & take
away his notable gifts, wherid
he endued vs that by all kinde of
wel doing we shal resemble his
image, yea what other things
may ensue but þ he shal leaue

bodie and pleasures. 145
th and y eternally y we might
 finde t by experiance proue how
 bitter a thing it is to leauue the
 Lord in whs is all goodnes. Oh y
 therfor I might finde such fauor
 in thy sight deer Father , y thou
 wouldest wark in me by thy ho-
 ly spirit a true knowledge of all
 things & harty loue to the same
 through Christe Iesvs our Lord
 and onely saviour. Amen.

A Meditation for the exercise
 of true mortification.

HC y wilbe redy in weighty
 matters to deny his owne
 will and to be obedient to the will
 of god, y same had need to accusio
 n self to deny his desires in mat-

Of the vsage of tte.

ters of leſſe waight, & to exer-
cise mortificatiō of his owne wil
in trifles. For if that our affec-
tions by this dayly custome, be not
(as it were) half slain: surely som-
ly whē the plague shall come, we
shall finde the more to doe. If we
can not watch with Christe one
houre, as he saith to Peeter, we
undoubtedly can much leſſe go in
death with him. Wherefore that
in great temptations we may be
redy to say with Christe, not my
wil but thine be done, in that
this comonly commeth not so
pas but where there cometh rāce
of our lusts by thy grace (dear fa-
ther)are almoſte rotten & rott-

of mortification. 146.

but by a daily denial of that they
desire, I humbly beseech thee for
Christs sake to help me herein.
First pardon me my cherishing,
(as it were) watering of mine
affections obeying them in their
venies and superfluous desires
where through in that they haue
taken deep roote, and are so linea-
lly in me, I secondly do beseech
thee to pul them vp by the roots
out of my hart, and so henceforth
to order me, that I may conti-
nuallie accustomme my selfe to wea-
ken the principall root, that the
by-roots and branches may lose
all their power. Grant me I
beseech thee that the grace may
dayly

Of the vslage of the
darly mortify þ concupisence of
pleasant things, that is of welly
riches, gloriy, libertie, fauour of
men, meats, drincks apparel, &c
yea & life it selfþ the horrour and
impaciencie of moze greuoþ thyn-
gs, may be weakened, and I me
more ipaciēt in aduersitie. Wher-
vnto I further desire and pray
thy godnes (hær Father, þat
þou wile ab this, namely þat
may for euer become obedient
and redy to thy good will, in all
things hartily and willingly to
serue thee, and dw whatsoeuer
may please the. Noȝ doubtles though
we accussonne our selues
in the pleasant things of this

bodie and pleasures. 148

to a mortification and deniall of
our selues: yet we shall finde en-
ough to doe whē more bitter and
wrighty crosses cōe. For if thy
sone our saviour (ever wont to o-
bey thy good wil) praied so hart-
ily & ofte: not my wil but thy wil
be done, wherby he declareth him-
self to be very man: how can it
be but we whose nature is cor-
rupt not onely in nativitie but
in the rest of our whole life also,
shall finde bothe our hands full
in great and greuous temptati-
ons, wholly to resigne our selues
unto thee? Grant therefore, deere
father, for Christes sake, to me
a miserable wretch, thy grace
and

241 A meditation,

and holy spirit to be effectuall
me, that daily I may accustom
my selfe to deny my selfe in these
easy and pleasant things of this
life, that when need shalbe I may
come with Christe to thee with
resigned wil, alwayes stedfastly
expecting thy mercy, and in the
mean season, continually obey-
ing thee with redines and wil-
lingnes, doing whatsoever
may most please thee, through
Christe our Lord, which liveth
with thee.

A Godly meditation and instruc-
tion of the providence of God
towards mankind.

ONE

This

This ought to be vnto vs most
certain that nothing is done
without thy prouidence (oh lord)
that is, that not nothing is done
but god or bad, sweet or sover,
but by thy kno wledge, that is by
thy will, wisdome, and ordyn-
ance for all these (knowledge
only comprehend in it) as by thy
holie word we are taught in ma-
ny places, that euен the life of
a Sparowe is not without thy
wil, nor any libertie or power
upon a pocket haue all the devils
in hell, but by thy appointement &
wil, which wil we alwaies must
beliere moste assuredly to be all
just & good howsover otherwise
it seem vnto vs, for y art merue
lous

A meditation.

Love and not comprehensible by
thy wises & holy in all thy woor-
ks. But herunto it is necessary
also for us to knowe no less cer-
tainly that though all things
done by thy prouidence : yet
same prouidence hath many an
divers means to work by, whi-
ch means beeing contemned the
prouidence is contemned also.

As for example, meat is a
mean to serue thy prouidence,
for the preseruation of helth and
life here, so that he whiche con-
temneth to eat because thy prou-
vidence is certain and vnfaulible
the same contemneth thy prou-
idence. Indeed if that it were so
that

that meat could not be had; then
should we not tie thy prouidence
in this meane, but make it free as
thou art free, that is, that wout
meat thou canst help and give
holth and life, for it is not of a-
mone that thou blesstanty instru-
ment or meane to serue thy pro-
vidence, thy power and wyl-
dome is infinite and therefore
should we hang on thy prou-
idence cuen when all is cleane a-
gainst vs. But for our erudition
and infirmities sake, it hath pica-
sed thee by meanes to work, and
wale with vs heer, to exersise vs
in obediencie, & because we can-
not els (so great is our corrupti-

C. 11 A Godly meditation.

afflant me thy naked and bare
presence. Graunt me therefore
dear father I humbly beseech thee
for Chritses sake, that as I know
nothing nowe to knowe these things
so I may vse this knowledge
my comfort and commoditee
thou: y is graunt that in what time
soever I be: I may not doubt but
y lame dooth come to me by thy
moste iust ordinance, yea by thy
merciful ordinance, for as thou
art iust so art y merciful, yea thy
mercy is abouie all thy works.
And by this knowledge graunt
me that I may humble my self
to obey thee & look for thy help in
time conuenient not only when

of Gods providence. 150

If these miseries by whiche I have
been troublid haue not so desirous
minded me: but also when I haue
no means but onely desresse; yet a
mane that all meanes be directly
desirous agaynst me; I graunt
to my selfe that I may still hang
on this accorde thy presence; not
nowing what a fratherey god in
thy good fide. O I adde not

Againe yea lest I shoulde con-
temne thy providence or presse
uppon it by uncoupling those thin-
ges so hitherto intercoupled to-
gether; I will strive me from me-
chancing thy ordinary and law-
fulnesse in all my meane; if so be
I may haue thy command. Wch god
I haue psalm viii. g. conciuor

A Godly meditation
conscience tose them; although I
know thy prouidence to be not knowne
to them, further then please
thee, but graunt that I may with
diligence, reverence and thankfull
nesse use them, and therfore my
gouernour, wisdom and industrie
all things lawfull, to serue thee
by thy prouidence; if it so please
thee, how be it so that I hang in
no part on the meanes, or on my
diligence, wisdom and industrie
but only on thy prouidence, which
whose and whose perswade me to
be altogether faterly and godly
how farre soever other mise it ap
peare and seeme, yea is felt of me.
By this I being preserved from

of Gods prouidence. I 51
negligence on my behalfe and dis-
paire or murmuring towardes
thee, shall become diligent and pa-
tient, through thy meere and a-
wful grace: which give and en-
crease in me, to prayse thy holy
name for ever, through Jesus
Christe our Lord and onely Sa-
moter. Amen.

A meditation of the presence of God.

There is nothing that ma-
keth more to true Godli-
ness of life then perceiving
of thy presence (over father & son
this present churche) but all for this
viii. 15. 15.

121 A Godly meditaſion
is open and naked, even thy
riy thoughts , which one day
thou wilt reueale and open, up-
ther to our praise or punishment
in this life. As thou diddest Du-
uid's faults which he did secre-
ly. 2. Reg. 12. or in the last
come. Math. 25. For nothing is
so hid that shall not be revealed.

Therefore doth the Prophet
say, Woe to them that keep se-
cret their thoughts to hide their
council from the Lord , and do
their works in darkness , Lest
who seeth us ; grant to me ther-
fore after God mercy for all my
sins ; especially my blam-
ednesses, enter now into

of the presence of God. 152
ment with me, I humbly beseech
thee, give me to believe truly in
the Christe that I never doe in
thy Judgment for them, y with
David I might so reveale them
and confesse them unto thee, that
 thou wouldest couer them. And
 graunt further, that henceforth
I alwayes think my self conti-
nually conuersant before thee, so
that if I do well I passe not of y
publishing of it as hipocrits do,
if I do o. think any euill, I
may shortly with knowe that the
same shall not alwayes be hid
from men. Graunt me that I may
alwaies haue in minde that day
where in my works of darkness
W. iij. shall be

A Godly meditation
Be illuminated and also the sentyn
of thy sonne, that nothing is so
secret which shall not be reue-
led. So in trouble and wrong
I shall finde comfort, and other-
wise be kept through thy grace
from euil, which dor thou wouldest.
I humbly beseech thee for Christ
his sake. Amen.

A meditation of Gods
power, beauty,
goodnes. &c.

Because shew Lord wouldest
haue vs to loue thee not only
Dost thou wil entice, allure and
prouoke vs: but also dost Com-
maund

of the presence of God 153
would vs so to doe, promising thy
self vnto such as loue thee, and
threatning vs w^t damnatio if we
do otherwise, wherby we may
see bothe our great corruption
and naughtines, and also thine
endig great mercy toward^s vs.
First, concerning our corruptio
& naughtines, what a thing is it
that power, riches, authoritie,
beautie, goodnes, liberalitie, tru
eth, Justice, which all y^e art good
Lord, can not moue vs to loue
thee: whatsoever things we see,
sayre, Good, Wylle, Mightie,
are but euuen sparkles of that po
wer, beautie, goodnes, wisdome,
which thou art. For to the end y^e

w. v.

mightest

A Godly meditation.
mightyest declare thy riches, bie-
tie, power, wisedome, goodness
&c. thou hast not only made, but
stil doost conserue all creatures
to be (as David sayth of the
uenis) declarers and setters forth
of thy Glory, and as a booke
teach vs to knowe thee.

How sayze thou art, the beautie
of the sunne, moone, starres
Light, floures, Rivers, falle
hilles, birdes, beasts, men and
all the creatures, yea the godly
shape and forme of the wholl
world dooth declare.

How mightie thou art, we are
taught by the creation of thy
world euen of nought, by greate

of Gods power: A 154
wing the same, by punishing the
wicked mightis Giants therof,
by ouerthrowing their deuises,
by repelling the rages of y Sea
within her bounds, by stormes,
by tempests, by fires, these & such
the declare unto vs thine invis-
ible, almighty and terrible pow-
er, wherby thou subduedst all thin-
gs unto thee. How rich thou art:
this world thy great, and infinit
treasure house doth wel declare.
What plentie is there, not one-
ly of things, but also of every
kinde of things: Yea how dwelt
thou yearely and daily multiply
these kindes: How many sead
doth thou make of one sead, yea
what

A godly meditation
What great increase doth þe
it unto? These can not be
ðs in remembrance of the com
ding riches that thou hast.
if to thine enemies which
þee not (as þe mosse part in
world be) if to them thou givest
so plentifully thy riches by
what shall we think that with
thy self thou hast layd by for
thy frends? How good thou art
all creatures generally and par
ticularly do teache. What crea
ture is there in the world which
thou hast not made for our com
modities? I wil not say how that
þe mightest haue made þe Crea
tures without sense by reason if
þey

of Gods power. 155
thou hadst would. But amongst
all things none death teach vs so
much thy great loue towardes
us, as doeth y^e death of thy moste
dearly beloued sone, who suffered
the paines & torments thereof, yea
out of hell it self, for our sakes.
At his thy Imme had, beene but a
small loue: it would ne
ver have lasted so long
no2 Christe should
never have
died
in
y^e world
for us
to
be
salv'd
by
him
on
(+)
and
such a loue
(+) and on eysse

A M E D I T A T I O N
of Death and the comynge
of the same as it bringeth.

Vhat other thing to
dayly in this present
the heape sinnes to sinnes; and
up trespass vpon trespasses
this day to vntis allwater
yesterday, by encreasynge ab
so sinnes, and therfore thy mu
nation good Lord, agaynst vs
when we shalbe let go out of
prison of the body and so taken
to thy blessed company: the shal
we be in mooste safety of immor
talitie & saluation, the shall com
vnto vs no sicknes, no nede,
paine, no kynde of evill to sonder
bow

ON
of Death.

body, but what soever god w^ts
w^tth: y^e shall we haue, & what
soever we lothe: shalbe far frō vs
dear father, y^e we had faith to
holde these things accordigly.
If your harts were persuaded
out of our affections inflamed
by the desire of thē. Then shoud
we live in lōging for that whiche
we mosse lothe. Oh help vs
graft y^e we beeing ignorant of
things to come, & of the time of
our death (which to thē is cer-
ayne) may so liue and finish our
merry heire, that we may be re-
adie when we then depart, w^tch our depar-
tung may make mosse to thy glo-
omye. Our cōtry by drough Chōre,
wher

A Godly meditation
What is this life but a smoky
vapour, a shadow, a warlike
bubble of water, a wood, or
a floure? Thou shalt die is cer-
tain. But of the time no
can tel when. The longer in
life thou doest remaine: the
thou sinnest, which will bring
thy more paine. By cogitation
of death, our mindes beofter in
ner oppressed with darknes, be-
cause we doe but remember the
night of the body, forgetting the
light of the minde & of the rea-
son in it. There to remember
good things that after this
shall ensue, without swerving
for want of faith and con-

it is like a sailing
over the sea to thy home and God.
It is like a medicine or purgative
to the helth of soule and body.
It is the best Phisition, it is
a woman's traauile, for as
Childe (being delivred) com
into a more large place then
womb wher in it did lye be
fore: so the soule beeing deliv
red out of the body, cometh into
much more large & fair place,
then into Heauen.

A godly meditation of the pass
ion of our saviour Iesus Christ.
To lord Iesus Christ þ sonne
of the everlasting & almighty

Of the passion

God, by whom all things were
made, & be ruled and governed,
thou the lively Image of the sim-
ilitude of the Father, the ete-
nall wisdome of God, the bright-
nes of his glory God of god, King
of light, coequall, coeternall,
consubstantiall with the father,
thou of the love thou haddest to
mankinde, that when he was sed-
uced from the feloweship of God
into the societie of Sathan and
all evil diddest vouchsafe for our
redemption to become a mediatis
between GOD and Mankind, by
king to the Godhead our nature
as concerning the substance of
and so becamest man, also

lours of all, and molte merci
and graces, whiche by the pow-
er of thy Godhed, and merites
of thy manhood, hast made pur-
gation of our sinnes, even by
thine owne self, whildest thou
slept her on earth, beynge now
set upon the right hand of thy Fas-
ter, Iesus Christ, eternall now conserning
soour nature in maiesty, glory, and
Gouernour infinit: I beseech and hym
to alway pray thy mercy, to graunt me
in this present, to reherse some of
thy passion and sufferings for
to come the last night thou wast
cumber before thy deeth, that thy
good spirit might therin be es-
peciall to work in my faith, and
for ever.

J. H.

A. wel.

Of the Passion

Well of the pardon of thy sins
by them, as mortification of
mine affections, comfort in
crosses, and patience in afflictions. Amen.

In the midst of thy last suffering
by thy dear Apostles these things
coulde not but be before them
namely that they al woulde know
thee, the most earnest woulde know
were thee, & one of the ry. shoulde
moste traitorously betray thee
which were no small crosses to
thee. Judas was admonished
of thee to beware, but whē he tooke
no heed, but wilfully went out to
finissh his work, contramming thy
admonition and counsele; he

not but ver thy most loving hart.
After supper there was conten-
tion amongst the Disciples who
should be greatest after thē, yet
dreaming carnally of thy and
thy kingdome and hating this
nation of pride and ambition
busse amongst them, not with stan-
ding thy diligence in reproving
and teaching them.

After thy admonition to them
of the Croſſe þ would come ther-
by to make thē more vigilant: so
gross were they þ they thought
they could w their two ſwords
out alway all perills, which was
no little grief unto thee. After
thy coming to Gethſemane, þell,
Æ.ig. vides

Of the passion
vines oppressed the, and therfore
thou wouldest thy Disciples to
pray, thou didst tell to Peter and
his felowes, that thy hart was
heavy to death, thou didst tell
them to pray, beeing careful to
them also lest they should fall in
to temptation. After this thou
Wentest a stones cast from them
and didst pray thy self falling flat
and groveling vpon the earth but
a las thou feltest no comfort and
therfore thou comest to thy disci-
ples which of all other were more
sweet and deare unto the, but by
to thy further discomfort, thou
pass'd neither of thy perils nor
their shou, and therfor sleep

§ 151

after y hadst wakēt thē, y gaue a
gā to pray, but y ſeaut no cōfōrt
at all & therfore diſt return agai
ſo ſe cōfōrt at thy dearest frēds
ſhādō. But yet again, alas they ar
ſt all aſleep: wherupon y art inſorced
to go again to thy heauety fathēr
for ſe ſpark of cōfōrt in theſe theſe
widerfull crosses & agonies, nolde
here y waſt ſo diſcouraged and ſo
cōfōtles, y even ſreams of blood
rāe rūning frō thine eyas & eares
and other parts of thy body. But
who is able to exp̄es þ infinitnes
of thy crosses enē at thy beeing in
the garden? alþwhich þ I ſuffered
for my ſake, alþwel to ſatisfy thy
fathers iugally for my ſinnes:

E. ait

an

Of the passion.

as also to sanctify all my sufferings the more gladly to be suffered of me.

After thy bloody prayer, thou cammest, and yet again tormenting thy Disciples a sleep, and before thou canst wel awake them, Judas commeth with a great band of men, to apprehend the as at her, and so forth leading the alway bound to the high Bishop's house Annas, and so from him to Caiphas. Here now to any man thin thy misery, behold the Disciples stir from thine, false witness be brought against the them, and accused and condemned of blasphemous and hereticall thy

the light forsweſt thee, thou
art uniuſtly ſtricken for anſwe-
ring lawfully, thou art blinde-
ſtield, ſtricken and buffeted all the
whole night in the Bishop Tay-
phas house of their cruel Her-
mits.

In the morning by times thou
art condemned again of the Pre-
ſtit of blaſphemey, & therfore they
bring thee before the ſecular pow-
er to Pilate, by whom thou art
openly arrayned as other thiev-
es and malefactors were, when he
ſaw that thou woulſt accouſed of
malice: yet he did not diſcouſe
theſe, but did ſend thee to Roma
where thou woulſt be examined fully

I Of the passion
fully in comming and goyngh
and from hym all the way won-
derfully , especially after he
had apparellled hym in
Folle.

Before Pilat again shold
thou wast brought, and as he
falsly, no man did take thy part
or speake a good word for thee.

Pilat caused thee to be whi-
ped and scourged and to be han-
led moste pitifullly, to see if any
pitie might appere with the
prelats, but no man at all pitie-
ed thee.

Barabas was preferred before
thee, all y people had a taile,
against thee & cried hang the
thief

unjustly to death wast thou iudged thou wast crowned with thornes that pured thy braines, thou wast made a mockingstock, thou wast reviled, rebaited, beaten and moste miserably hanged. Thou wentest through Ierusalem to the place of execution, even the mount of Galuarie. A great Crosse to hang thee on was laid upon thy back to beare and drave, as long as thou wast alive.

Thy bodie was racked to be nailed to the tree, thy hands were boled thorne, and thy feet also. Nails were put thorow them to fasten thee there-

Cf the passiōn

on thou wast hanged between heuen and earth as one spewēd out
of heauē, and vomited out of the earth, unworthy of any place, the
high preestes laughed thee to shame, the elders blasphemed thee,
said God had no care for thee, the common people laught and cast
out vpon thee, thirst opprest thee, but Vinegre onely and Col
was giuen to thee to drinke. Heuen shined not on thee, the Sun
gaue thee no light, the Earth
was afraid to beare thee, Sathan
tempted thee, and thine ofen
sences caused thee to cry out
GOD my GOD why hast thou
soplakēn me? Oy wounding
passion

passions which thou sufferedst.
In thē thou teachest me, in them
thou comfortest me; for by them
God is my Father, my sinnes ar
forgiven, by them I shold learn
to fear God, to loue God, to hope
in God, to hate sinne, to be pati-
ent, to call upon God, and never
to leaue him for any temptations,
but w̄ thē stil to cry Father, in
to thy hāds I commend my spirit.

A cōfession of sinnes & prayer
for the mitigating of God's wrath
and punishment for the same.

O almighty GOD D̄ king of all
things and gouernour of all
things

Of the passion.

things whose power no creature
is able to resist; to whom
belongeth justly to punish
and to be merciful unto them
that truly repent, we confess
that thou dost moste justly pun-
ish vs, for we haue greatly
sinned against thee, & we ad-
misse that in punishing that thou
dost declare thy self to be our
moste merciful Father aswell
cause þ dost not punish vs in
any thing as we haue deserved:
also because , by punishing us
thou dost call vs, & (as it were)
drawe vs to increase in repen-
tance, in faith, in prayer, in con-
sidering of the world and in har-
boring

bring for everlasting life and
blessed presence. Grant us
more gratioun. Lord thank
the to acknowledge thy great
mercy, which hast thus favo-
rably dealt with vs in punishing vs
without our censurion but to our an-
nouncement. And siring thon hast
sworne that thou wylt not the
death of a sinner but y he turne
him : haue mercy vpon vs & turn
vs unto thee soz thy deirly belov-
ed sonne Jesus Christe sake wher
thou wouldest shoulde be made
a blam saortiss for our sinnes,
therby declaring the great and
unspeakable angre against sinne
and thyne infinit mercy towar-
de us.

Of the passion
Wee be sinfull to setcham
And for almytch as the b
of our herte, blitham
repentance is such, that we
able to arise up unto thy
ful and hearty prayer, acc
to our great mercilitie, for
thy Engylle gracie and affi
gracient fvoris (gracious
thy holy and sanctifying sa
mwerk in us this godly
with a pure and cleane
foulte and humble aray
hart, with gracie forfoun
consolst the med and gret
of that we doo desire, and
an assured faith and truthe
Thou wolt grant us our
quicke

us because thou art god and
all wisdom given to young men is
nothing vpon thee, muche more
to us, for whom thou hast
done all thinges, yett and hast
spared thine owne deare son.
because thou hast comman-
ded vs to call vpon thee, because
by thyne wherunte we come
to a thron of grace and mercy,
because thou hast given vs a
mediator Christe to bring vs
unto thee, being the way by
whom we come, being the doore
by whom we enter, & being our
hope on whom we hang a hope,
that our pore Petitions shall
not be in balme through and for-

A confession
his names sake. Vnde befor the
therfore of thy rich mercy
in thow art plentiful to all
that call vpon thee, to forgo
our sinnes, namely our vni-
fulness, vnbelaese, self
neglect of thy word, secu-
hipocrisse, contempt of thy
suffering, omission of pray-
doubting of thy power, in-
sence, mercy, and good
towardes vs, vnsensiblenes
thy grace, impaciencie &c. In
to this thy benefit of conser-
vs, ad these thy Gracious
tes, repentaunce, faith, the
of prayer, the contempt of
world, & harty desiring for
lassim

lasting life, indue vs with thy
holie spirit according to thy com-
mand and mercy, alwel to assure
vs of pardon and that thou doest
accept vs into thy fauer, as thy
bere children in Christe and for
his sake: as to write thy law in
our harts, and so to work in
us, that we may now begin
and goe forwards in believing,
luming, , fearing, obeying, pray-
ing, hoping and serving thee as
thou doest require moste fatherly
and moste justly of vs, accepting
us as perfect through Christe
and by imputation.

And moxoner whē it shalbe thy
god pleasure and moste to thy

p.y. glori

A confession
glory, deliner vs we beseech thee
out of the hands of thine adver-
saries by such meanes, be it
ath or life, as may make to
comfort moste in Christe. In
meane season and for ever,
vs, and governe vs with thy
spirit and his eternall conser-
vation.

And concerning thine adver-
saries which for thy sake
become our aduersaries, so
many of them as are to be com-
ted: we beseech thee to shewe thy
mercy upon them and to com-
fute them, but those that are not to
be converted, which thou onely do
knowe(moste mightie God)

terrible lord) confound, & get thy
 name a glory ouer them, abate
 their pride, aswage their malice
 bring to nought their deuelishe
 misises, and graunt that we and
 all thine afflicted childre may be
 arm'd with thy defence, weapo-
 ned with thy wisdomie and gui-
 ded with thy grace and holy spi-
 rit, to be preserued for ever from
 all givynge of offences to thy peo-
 ple, and from all perilles, to glori-
 fy thee which art the only giver
 of all victory through the merits
 of thy only sonne Iesus Christe
 our Lord Amen.

An other confession of sianes'

P.ij.

AS

A confession

As David seeing thise Troubles
with his sword ready drawn
(moste righteous Lord) to take
gne Ierusalem, cried ouf vnto you
it is I (Lord) that haue sinnen
I that haue doen wickedly, thinke
hand Lord be on me, and not on
thy poore Sheep, wherethough
thou wast moued to myrry am
baddest thine Angell put thy
sword, thou haddest taken pu
nishment enough: even so we
(gracious lord) seeing thy fearful
sword of vengeance ready drawen,
and presently striking agaist this Common wealth,
and thy Church in the same,
wee (I say) are occassioned,

every man now to cast off our
eyes from beholding and nar-
rowly spying out other mens
faults; and to set our owne on-
ly in sight, that with the same
David thy seruaunt, and with
Jonas in the ship we may crye,
it is we (O Lord) which have
sinned and procured this thy
griuous wrath,

And this we now gathered
together in Christes name, do
acknowledege , confessing our
selues gylte of horrible ingrati-
tude for our good King , for thy
gospel and pure religion, and for
the peace of thy Church & quiet-
nes of the commandments, before
P.iiiij.

our

for remission
our negligences and many
griuous sinnes, where thou
we haue deserved not only
but much more grievous
gues, if that euen presently
diddest not (as thou art w
remember the mercy.

Here upon (that thou in thy
angre, remembrest thy mercie
before we seek and sue for it)
We take boldenes as thou com
maundest vs to do in our trou
ble, to come and call upon thee
to be mercifull vnto vs, and of
thy goodnes now we humbly in
Chrisses name, pray thee to holde
thy hand and ceasse thy wrath,
or at the least so to mitigate it
that

of finnes.

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that this realme may be quietly
governed vnder our gracious
Dame Elizabeth, that it may
be a harborow for thy church &
religion, which do thou en-
dace among vs according to
thy great power and mercy, and
we shall prayse thy name for e-
ver, through Jesus Christe our
mediator and Saviour.

Amen.

A Prayer for the remissi- on of finnes.

O Lord GOD and baire me-
ther, what shall I say, that
all things to be in maner,

P.v.

with

for remission

With me as in þ wicked blinde
is my minde, crooked is my wil,
peruerse concupiscence is in me
as a spring or stinking puddle.

Oh holw saint is faith in me,
how little is loue to thee or the
people? how great is self loue,
how hard is my hart? etc. By the
reason wherof: I am moued to
doubt of thy goodnes towarde
me whether thou art my fa-
ther or no , and whether I be
thy chylde or no : In deed wou-
thily might I doubt if that the
haunting of these were the causes
& not þ fruits rather of thy chil-
dren. The cause why thou art
my father is thy mercie, godnesse,

grac

grace and trueth in Christe Jesus, the which cānot but remain
forever. In respect wherof thou
hast borne me this good will, to
accept me into the number of the
children, that I might be holy,
faithfull, obedient, innocent &c.
And therfore thou wouldest not
only make me a creature after
thine Image, endowing me with
right limmes, shape, forme, me-
mory, wisedome &c. where thou
mighkest haue made me a beast,
a maimed creature lame, blinde,
stantik &c. but also þ wouldest that
I shoulde be borne of Christen pa-
rents, brought into thy Church
by baptisme, and called divers
times

for remission

times by the ministry of thy
word into thy kingdom before
the innumerable other benefits
alwaies hitherto poured vpon
me. All which thou hast done
this thy good will that thou
thine owne mercy barest to me
in Christe & for Christe before
world was made. The which
thing as thou requirest straitly
y^e I shoulde beleue without dou-
ting: so in all my needs y^e I shoulde
come unto thee as to a father, &
make my moe without mistrust
of heing heard in thy good time,
as moche shall make to my com-
fart. I se therfore to these pur-
cher I come through thy sonne

our lord, mediator & aduocat
Jes^t Christe, who sitteth on thy
right hand making intercession
for me and pray thet of thy great
goodnes & mercy in Christe, to be
mercifull vnto me, that I may
 finde in ded thy sweet mercy as
thy childe. The time (oh deer fa-
ther) I apost not, but I pray thet
that I may w^t hope still expect &
look for thy help. I hope that as
for a little while y^t hast left me: y^t
wilt come and visit me, and that
in thy great mercy wherof I
have need by reason of my gre-
at miserie. Thou art wont
for a little season in thine anges
to hide thy face from them wh^t

shou

for remission

thou louest, but surely (oh my
mer in eternall mercies) shew
shew thy compassions. For we
thou louest vs (oh lord) thou haue
not leue vs very long, neither haue
est thou leue vs to our losse, but
to our lucre & aduantage, shew
thy holy spirit with bigger
cion of thy powre & vertue
lighten and cheere vs, that the
wat of feeling to our sorrow
be recompenced plentifullie
the lively sence of having thine
our eternall joy, & therfore I
swarest, that in thine everlast
mercy, thou wilt haue com
on on vs. Of which thing to
end we might be moche assur
ed.

shme of he to be marked, for thou
saist as I have sworne y I will
not bring any more y waters to
drown y world: so haue I sworne
y I wil never more be angry w
thee nor repreoue thee. The mou-
tains shall remoue and the hills
shall fall down, but my loouing
hidenes shall not moue, and the
bond of my peace shall not fail
the, thus saiest y y lord our mer-
ciful redeemer. Dear father ther-
fore I pray thee remeber (evē for
the owne trueth & mercis sake)
this promise & euerlasting cou-
nat, which in thy good tie, I pray
the to write in my hart, y I may
imowe thet to be y oly true God
and

for remission

unto Jesus Christe whom
hast sent: that I may labour
with all my hart so to do,
I may leue thy people sin
sake, that I may be holigh
flicht through Christe, that I
alwaies not onely strive ag
sin: but also overcome the
dayly more and more, as
children do above all thiſ
ing the sanctification of thy
the comynng of thy Kingd
y doming of thy will here on eare
as it is in heauen &c. through
ſus Christe our redeemer, me
atour and Advocate. Amen.

An other Prayer for remiss
on of ſinnes.

Declarations God which saith
all meane to possible help to
bring thy Children in the safe
and sure sence of the mercy,
so therefore when prosperity
will not serue them sendest thou
adversitie graciously correcting
them here without their smite, shall
with thee elsewhere live for ever,
the p^rov^rid^rers give habite peace
and thankes unto thine (here
after) y^e whom hast broughst
in worthy of thy correction at
his p^resent, hereby to wark that
which wot in prosperity and hu-
mitle did neglect. So, the which
w^riting and many other sur-
rounding sinnes, wherof fol-

Of sinne,

noto accuse our selues before
thee(moste merciful Lord) we
waightest moste iustly haue
men vs ouer and destroyed in
bothe in Soule and Bodye.
But such is thy goodness toward
vs in christe, that thou commandest
to forget all our offencnes, yea
as though we are farre otherwise
wise then we bee indeede; thou
wilt that we should suffer the
grosse now laid upon vs for the
truelth and Gospels sake, and
to bee thy witnessesse with the
prophets,Apostles,Martirs and
fellores, yea with thy dearely belov
ed sonne Iesus Christe, so that
thou dost now hear begin to say

shewd me, that in his grace
we may be like him alwayes. Amen.

Oh gloriouse God, what art thou on
whom thou shouldest shew this
great mercy? Oh loving Lord
loue us our unthankfulness
and sinnes. Oh faithful father
give us thy holy spirit now to
dwyn our harts Abba deere Fa-
ther, to assure us of our eternall
salvation in Christe, to revele more
and more thy trueth vnto us, to
confirm , strengthen and sta-
re us so in the same, that we
douing live and die in it as vesseis
of thy mercy, to thy glory and to
the commoditeie of thy Churche. In
our name be with the spirit of thy wil-

¶ For remission
done, that with good confidence
we may alwaies so answer
our enemies in the cause ; & to
turn to their conversion to
further & our unspeakable com-
lation in Jesus Christe, so
that we be seerly thare henceforth
to keepe vs, to give vs pacience
and to wil none other wise for
lumrance or mitigation of
misery ; them may stand alwaies
with thy good pleasure and merciful
kind towards vs.

Grant this dear Father
only to vs in this place :
also to all other els who
sinned for thy names sake,
through the death and mer-

Alleluia Christe our Lord. Amen.

prayer for the deliverance from
me and to be restored to gods
grace and fauour again,

Almighty and everlasting
Lord God which hast made
the earth. &c. O my incomparable
Saviour, by thy all mercifulnes
and most blessed counseil
I humbly beseeche thee to
me, by the intercession of the
most humantie of our Lord Jesu
Christe, that thou wouldst
call me and make me worthy
of thy grace and to be
out of any sinnes and offences.

A prayer.
me all kynde of vice, wickednes
and sinne, and make in me
newe and cleane hart, and give
in me a right spirite for the
names sake.

Oh Lorde Jesu I beseeche
you to have mercy upon me
Iome which dyeth the out
fathers losse, into the herte
of the holy Virgin, and her
affection of mercye
I beseeche it please shee to
aid to deliver me from evill
therefore I beseeche this (3) day
thou my lorde I beseeche thee
my selfe into this day 2000
and thousand this day I
will keepe thy commandement

A prayer. 178
To increase and make perfecte
in me that which is wanting, to
raise vp in mee that which is fal-
len, to restore to me that which
I have lost, and to quicken in me
that which is dead & shoulde lye,
that so I may become confirm-
ed unto thee in all my life and
conuersation, thou dwelling in
me and I in thee, my hart being
suppled wth thy grace; and set-
tēd in thy faith for ever. Oh thou
my God, loose and set at libertie
my spirit frō all inferior things,
govern my soule and so moake
that bothe in soule and body I
may be holy and līne to the gos-
pēl world without end. Amen.

2. liij.

g

A prayer for the obtaining
of faith.

O Merciful God and dear father
of our Lord and saviour
Jesus Christe, in whom we
art well pleased: so hast thou
maunded us to hear him, so
much as he often biddeth us
ask of thee, and thereto pownded
that thou shouldest hear us: and
as that whiche in thy name I
shall ask of thee I know not yet:
I am come to beg of thee
mercy through thy Sonne
Jesus Christe, one sparke of
faith and certaine persuasione
the godesnesse mine made to me
was to Christe I brougthe

being assure^d of the pardon of
all my sinnes by the mercies of
Christe thy Sonne, may be thank-
ful to thee, loue thee and serue
thee in holines and righteousness
all the dayes of my life. Amen.

A prayer for repentence.

Moste gracious God and mer-
ciful father of our saviour
Jesus Christe, because I have
done another man wickedly, and
through thy goodness have receiv-
ed a desire of repentence, in hast
this long suffering doth draw
my hard hart : I beseech that
thy great mercies maye suffice
to comfort me in the same repen-
tance

A prayer.

fance in me, and by thy grace
power and grace, to humble,
tify and fear my conscience
my sinnes to salvation, but
thy good time shou maist
fort and quicken me thowd.
Ius Christe thy deere ly blosom
some, obeyit.

A dialogue or communication
between Sathan and our
Conscience.

Sa. **T**hou hast sinned
against God, therfore thou
wilt be cast into hell. I : Not so
don, wylly they die? C
knowe not what sinnes I have
done.

A Dialogue. I 178.

Wast thou he died for thee?

Son. Because I am a sinner:
and he is bothe able & wil-
ling to forgive me.

M. I graunt that he is able to
forgive thee: but how knowest
thou he will?

Son. He would not surely haue
died if he would not forgive
thee. But how knowest thou
that he will forgive thee?

Son. Because I would faine be
forgiven.

He, So I wold I were as wel as
thou, and promisled more.
Son. The scripture saith up-
on thy assurance which thou
wilst be fild, here we

241 A Dialogue I A
ther went upon him.
Agathus Agathus bishope
figure of the people of the
Jewes, whiche tribe
old fel from Chalde when
some other ethen tribes of the
world did thick fall unto
and hym. I am a peope summe
gente, of whom it is
written, y wills me
to the Gentiles.
Wau. If thou be a man of the
Gentiles: yet thou shal con
quer the world is great.
Com. I greate, bishope
from the 12 th. ad. 11. 11. 11.
Wau. God forke me of thy
every enemy ad easan
you.

A dialogue. 179.

Con. Let me not sathe my self
hauē dō but what I will do.
Sa. Whyp what wilt thou do?
Con. By Gods grace my purpose
pose is herafter to take
better heed and to amend
my former life.

Sa. Is y^e enough thinkest thou?
Con. What lacketh?
Sa. The favour of God, which
hath clene forsaken thee.

Con. So God favoured & loued
the world, that he gaue
his onme dearest sonne, that
whoever seeth him as I
Israelites did the brasse ser-
pent: they shal not dy but haue
everlasting.

A short and pithie defence of
the doctrine of the holy Ghost
and predestination of God, go-
thered out of the first Chapter
of Saint Paules Epistles
to the Ephesians,

By John

Bada

ford, and the

Marshall

Here is neither

virtu nor vice to

be considered

nothing so am-

onitudo but

nor according to

The will and wisdome of man
according to the will of GOD
which ever is consonant
ther

unto the same is perting, & the
mou that springeth therof, is
good and good, howsoever it
appere otherwise to the eyes and
reason of man: as was the lif-
ting vp of Abrahams hand to
have slain his sonne, wherat so-
ever is not conformatte to the
will of god: that same is vice, and
the action springing therof is to
be disallowed and taken for evill,
and that somuch the more and
greater evill: by howmuch it
is not consonant and agreeing
to Gods will, although it seem
otherwise otherwise to mans wises
sake, as was Peeters will of ma-
king thys tabernacle, & the re-
queste

101 A defensē of
quēll of somē whiſch iſeſt
had fire to haue tō down ſome
heaven, upon a peale to God
now, the wil of God is not
knowen as in his word. So
ſo; according to it muſt we
verte, good and evil, be the
and not according to the
ment, wiſdom, reaſon or
collection of any man, or of
the whole world, if all the an-
gels in heaven ſhould take
parte.

But this word of God
is writte in the canonickall
of y^e Bible, with plainly ſet
unto us y^e God hath of hiſ
owne power and wiſdom, with
ſome

In his grace and glory he hath elected some and not all, whom he hath predestinate unto everlasting life in the same Churche, & in his time calleth them, justifieth them, and glorifieth them, so that they shall never per-
ish, and erre to damnation final.

Therefore to affirm, teach, and preach this doctrine, hath in it no
scorn, no vice, no evil, much less
hath in it any enormities
(some do affirm) to the eyes
spirit of them which are godly
and will bee, by the word of
OD.

of God the eternall father of
Ia. 182

A Defence

merdes, before the world,
of the world, hath shewed
mercy and good will, (and
praye of his grace and good
pleasance in Christe, somme
all of the posterite of
whom he hath predestinated
to eternall life, and calleth them
in his time, Justifieth them
glorieth them, so that
shall never perish or err in
nation, finally that this
dition is true, and accor
deth playne and manifest
nes: by the help of his do
faigne in the name of
Christe. I humbly beseeche
you to peruse my booke
written

the present and so called by
the Puritans, or the Reformation, or the Reformation,
and the help (as says) of his
Holy Spirit, & so evidently to de-
note, that no man of God shall
be able by the sword of God and
to conquer it, much less to con-
quer it. And this is repeated
in the first chapter of the Epistle
to the Ephesians, the Apostle
sayeth thus,

He that is strong
in the Lord, let him be exalted
in the church, he that is weak
let him be comforted, he that
is prudent let him shew his
prudence, he that is foolish let
him be made wise by the grace
of God. So that we may see
that the end of the creation of the
world was that we should be hol-
id before him through some of his
works.

521. *A Defense*

times he has command over them
and cause to be his
Set according to the rule
and law of the operation of his
grace, whereby he has been
called in the beginning, &
since received description
this time also the command
comes according to the rule
of grace, whereof grace the bath of
abundancy in all wisdom &
understanding of bath opened in the min-
te of his will according to his good
use which he purposed him to
so before it declared when the
time shall come, that he might
another all things for these
times the times that are in
coming coming in every day
from the day he made the world
Seeing where yiebodeth
the purpose of him who

is this thing to do
in the world against man

which doth committe to him selfe the
compleas of his owne will, that he
should sorde before god in rebells
and bringe them into the praise of his glorie
whom he almytayneth after that he
had the knowledg of man, the posses-
yon of his creature wher he shal be
in his presence and the gift spir-
it of promise giveth to man of
an inheritance vntill the redemption
of his creation of the purchasede people
and into the praise of his glorie.
These helpe me to saye I am
a halfe faithfullye made by man
wroting to þe very best in my knowledge
aboue the iudgement of all þe learned
men, I desire herin to be ffre from
all swich thoughtes of your countrey
and peresonall sacrefycing of your country
and my present intent is to shew you
wherfore I am come to you, as followeth
to

21 *Adversarij*: ¶
actione plainly to shew him
the ill. First that y cause of his
election is of his good will, and
y publick benefit. In saying this
is the opinion of all men, and
are holdynge it to be true. And
according to Colleges physi-
cianes, and to y good phar-
sace men of both p[ro]fessio[n]es, and
y living honest people, as well as
lethal, and other poisons, ther
will be no harme done by y of poison
plainly y election done before
the beginning of the twelfe h[our] of
y day, and y clostly y day
y election done before y fourteene
hour, and y clostly y day, y
forwards, in calling of the militey

this wil purposed with him
self, in time to be declared.

Thirdly, that election is in
Christe, the Apostle doth so flat-
ly and plainly set it forth: that
I need not heere to repeat it. Well
(sayth he) are chosen in him,
we are heires by him, we are
accepted by him, we are gathred
together in him &c.

Fourthly, that election is of the
of Adams posteritie, and not of
all: we may plainly see it, if we
consider that he maketh the true
demonstration of it in believing,
hoping, and having the com-
munity of the spirit. But before you
hoped (sayth he) after ye know

R. A. M.

A Defence.

The howrd &c. in whō ye helme
were sealed vp &c. Againe in
tributing to the elect forgiuenes
of unnes, hotnes , blamelus li
ving, bearing in Christe &c. W
hoe shouold be halp sayth he
we haue received forgiuenes
unnes & c. Whoe saeth not that
these are not common to all men
All men haue not fayth sayth
Pauli elsewhere. Some believe
(sayth Luke) but such as were
ordayned to eternall lyfe. Some
believe but such as be borne of
God. Some believe truely but
such as haue god harts , and
keep god seell to lyving forth
it s by pacience.

so that it is playne (faith dairing a demonstration of Gods election to them that be of peeres of discretion) that all men are not so because all men believe not. for he that believeth in y^e Lord shall be as mount Zion, that is he shall never be remoued. for if he be remoued, that is finally perdy: surely he never truly believeth. But what go I about to light a candel in the cleere sonnes light, when our saviour plainly saith that all be not chosen, but fewe: Many be calle^d (saith he) but fewe be chosen: And in the second chap. to the Ephesians the apostle plainly saith that $\frac{1}{3}$ great

A Defence
riches of Gods mercy shew
his exceeding great loue, he
saued them before their parents
and many other Gentiles, who
were excluded from Christ,
Strawngers from the Promis
hopeles, Goddes &c. whetherver
gh we may be occasioned to
Oh the depth of the Judgements
ts of God which is infinite in all
doings and holy in all his workes,
extending his mercy according
his good pleasure and will above
all his works.

(Firstly, that God hath promis
ed these thus elect unto a
lasting life in Christ; the se
conde dooth also in the innumerable

witten, declare thy saying, and
with predestination through Je-
sus Christ to be heires unto
himself againe by him (saith he)
were made heires and predesti-
nated to the praise of his glory. So
with the Apostle els where, who
with predestination, them he hath
destinat to be like fashioned
in the shape of his sonne. And
wilt be therfore a saith reispones in
that your names are written
in heaven.

Witnes, y^e the end of election is to
the praise of Gods glory & grace:
Apostle saith heretofore, in say-
ing we are predestinated to be hold
inoutlike before Gods in
Leyding

381 .10.11. **D**ifference 9 to
Saying, we are predestinated
the glory of his grace, and in
ing also, unto the praise of
glory. To that nothing is
more manifest. And so it is
evidently, that predestination
not without vocation in God
and justification, the Apostle
doth teach in bringing his
consideration of hearing of
truth; believing & then
the holy spirit, remitting of
etc. In whom (saith he) ye
hoped, after that he had
word of truth the Apostle
whom ye had redemption
is, remitting of sinne by
the shedding of his blood.

Also he bath in his full time done
up the ministracie of his will & ca
lled the world the Snaffle shew
eth it muste manifestly in saying
how he hath predestinat: them
allceth, whom he calleth: the
ministrath: ; wherby we may
say that predestination or electio
n is universall of all: for all be
not iustified.

Eightly and last of all, that
election is so certayne, that the
elect and predestinates to eter
nallife: shall never finally pa
st or erre to damnation , the
restle death her also very plai
shew in saying: that they are
destinate to the praise of God

¶ 21 no: A Defence to

Gods gracie, he sheweth not his
praise of his Justice, nor of
his holynesse, but only
his power (although you
would truly say so) but shew-
eth to y preesse of his gra-
cye not of grace at the
ny respect at all of his
wrath behalfe, for then were
not grace . If therefore
any Condemnation of them
and predestination to hell
it must needs be, because
theye sinne, but whereas the
praise of Gods gracie them
ch is the end Gods election
Shall we not by this con-
ooke Gods electio wher-

so without a head, & so no election at all, as for would have further then they elect them selfe.

Let such feare they shall not have the benefit of Gods electio[n] because they seek it as the Israelites did, and not as the elect, which not onely finde it but also obtaine it. The other are minded, as it is written. God hath given them the spirit of unquietnes, eyes that they should not see, and eares that they should not heare, even in this day etc.

Saygynne, he sheweth the certaintie of salvation to them that be elected, in saying that they be accepted in the beginning,

A Defense
since accepted and delivered
Choiste a man before me
be loyeth he loueth to do
Gods gifts are such þe can
rep̄t him of them. And the
saþth Christ I knowe
I have chosen attributing
from the cause of final re-
tance. By which thing I
was faine not to be elected to
eternal life: although he was
elected to the office of an Apos-
tle Paul was elected to the
of a king. with þis kunde of ex-
pon is to be discerned in reading
the scriptures, from this cause
of election the which I speake
now that is from election. be

of predestination. 189

W^e in Christ have the certaintie of salvation
the elect, by calling the heirs.
as if we be heires of God: the
two fellow heirs with Christ,
afflicted and glorified both
to the therefore faith he affor-
the calleth it a decree or coun-
which shall stand, as say-
th, the counsel of the Lord
shall stand. Fourthly he shew-
th this certaintie, by saying
it they are elect and predesti-
nate to the praise of Gods glory,
which we shold more care for
for the salvation of all the
world. In the glory of God is the

28. . A discouer to
you all in the thid
who are rebrobates, as in the
last, & therfore so. John broug
in the place of Esay speaking
the reprobates saith, y Esay
that when he sawe y glorie of
Iesus. This glorie of y Lord
set forth by vs, is a great
and benefit of God. I am as
ured that if the very Devils or
reprobates did not repine here
at, but were thankful that they
might be ministers in any part
to set forth Gods glorie: I am
assured (I say) that they shal
 finde no Hell nor tormentes.
Their Hell and torment
cometh of the love they

of predetermination. 190

In them selves and of the malitie
enemie, and hatred of thy hand
against GOD and his glory. 1182
Let them tremble and fear
that may not away with the glo
ry of the Lord in election and tra
nslation. 1183
Let not their eyes be exulted
because God is good, and doth well
to submit it please him, for every
thing doth to no man, and can do
nothing then he were not righteous
and so no God. He cannot for
any thing that is for then let not
it be true because his word is imm
utable. He cannot condemn the pen
itent & believer: for that would
be against his promise, let his thun
der labour.

Bb.ij.

labour

100. **A defense** 1010
Labour stude, gare and prayng
repentance and faith, and then
cannot we be demmed; but if
we are y. blessed of the father he
gave all the world, & therfore
beléue, & therfore haue repa-
re, as much as it pertaineth
to hym herewithin, so he may
speak of those things whiche
gauen unto vs of God in Christ
let vs labour hereabout
leave them that by wil of
the Lord, whiche will come
in his time. 1020 As the apostle
wryteth to the Ephesians, for
other ministrac and revela-
cōf God: the wherby they
ministrac God, haue their
modell.

1030

dimmed, to see what they shoul
hope for by their vocation, and
who rich the glory of his inheri-
tance is vpon his saints. Fur-
ther then this I think is vnsaem
to us to search, until we have
right out, how rich Gods good-
nes and will be to vs his Chil-
dren. The which we can never
know, but the more we go thare as-
pects and the more we fasse his
glory: the more we shall know
& lothe all thinges y displeas-
ing. This (I say) let vs do, and
it be to busie boodes in seach-
ing the maiestrie and glory of
God, or in nurfing in any wise
doubting of our salvation.

201 . A defense to
Roberto his treby friend
and the Devil goeth about
thing els somuch as that
by it: wee are bid to do good
other, wee are so carefull for
selues. By it, wee are bid
to do good to our selues; but
the hand in deint hope
profiteth vs of no. By it for
honour God, either in us
him as though he were not
us els as though our selues
were not only vaid alwaies
from him, but hanged up
our selues. By it the Devil
leaving men at length, to the
most partys of God. Partys
of the salvation and partys

com: and surely he hym will
all no more. It was the first
going wherw he tempted Christ,
If thou be the Sonne of God. &c. c.
This y^e first & principallest Errant
casteth at Gods elect. But as
he prevailed not against Christ
noze shall he do againt any
of his members, so they have
the sheld of faith whiche quenches
all his fury darke, therewhile
day night & day, holdeth them
up perish. The world hathe
hond pitcheth hym unto them
about them, holdeth them still ther
can premail: They restinge
in the hondes of the firme fader
they woulde haue thair laste
dormie.

201
Now, God hath given command
ment to his Angels over them.
The Angels are ministers unto
them. Their names are written
in the book of life, & therefore Christ
alleth them to rejoice as Paul
doth in Philippians, for nothing
shall separate them from the love
wherewith God loueth them in
Christ Jesus who saith that it is
impossible for them to er finally
separation, for he is their light
to illuminate their darkness. They
are given to him to keep, & he is
faithful over all Gods Children.
He saith that he will keep them
that they shall never perish. Al
lenthey believe they are entit
ed to all alway

alredy in to everlasting life. Ch28
he hath set the there alredy, he
hath committed them into his
others hands by prayer, which
we knowe is sure, and therfore
death, hel, devils nor all power,
synnes nor mischiesf, shall never
wol vs out of our heads-hands,
whose mebers wee are, & therfor
receiving of his spirit as wee do:
we cannot but bring forth the
frutes therof, though we be & the
the flesh faile vs. But the Lord
men our Lord be praised which
is more strong in vs then he which
is in the world: he alwaies putteth
vnder his hand that we lye
not shil noȝ shall do as the report

A defence
bate, whose pittie is as the morn-
ing dew, some come and some
gone, and therfore they cannot
continew to the end. Cannot
they wil not if they could, be-
cause they hate God & his glory
and therfore all them þ seek it to
set it forth, wheras þ elect law
all men & seek to do all men good
in God, suspending their judg-
ments of others, that they may
stand or fall to the Lord is not to
them. Hitherto out of this one
place of Paul to the Ephessians
the matter of election and pre-
destination bee so fully set forth in
god's glory and to the comfort of
his Church: how may we be-
lieve

of predestination. 196
use is þ matter set forth in the
whole býdie and books of the Ca-
nonicall Scripture wherto I
had rather send thee (good reader)
with this candle light which I
have now given thee; then in a
matter so manifest to make more
aduise then needeth.

An other treatise of election and
free wil, by John Bradford.

¶ But there is and always
 hath been with GOD ever
 since before the world was
 made an election in Christe of all
 those that shal be saved; where-
 as in þ scriptures he saith

261 A defense boynge

as is in the Eph. 1. 9. 10. 11. 12. 13.
The 1st. Mat. 20. 22. 24. 25. 26. 27.
Tit. 1. Rom. 13. 3. Phillip. 2. Rom. 13.
13. Apocal. 3. 13. 17. 21. 22. John
9. 10. 13. 14. 15. And almoſte evry
wherewiſh me to Testamētū
you caſe therſoþe it may be com
med of any that is godly, althou
gh he cannot attain to Gods wi
dom, Justice, and iudicē in it, in
that heere to ſe Gods forepart.
Wee must graunt it therſoþe be
caſe the world is of God, and
not onely earthly. And almoſte all
beth wiþþ very mādrie of God
that to him not onely māt
all thynges also That māt beth
mādrie by vīne, In ſeſt vīne

are not only creatures but also
men, that they cannot but be also
eternally, & surely his posterity; for
else God were not God, if any
thing, hath been so, as could be with
out his own knowledge, & power, which
is in his ledger with them all, where in
ELOAH may not be separated
from man from John Wycliffe,
who so much against him doth write,
as to the spanches, one the An-
thon of all good, and another the
Author of all evil: both the saying
(say they) were eternall & both
not beginning, wherein their op-
position is evidently and against the
word of God most manifestly
which,

A defense.

In which sufficiently it maye shew
that there is no more Consideration
one, or any other that hampereth
to do good or evil absolution
of them selues. But let first
which are to rayons shew
out gather, that then all the
come by fatall necessitie and
Stols thought, or by compre
hension and cogitation as other think
and therfore say they, all the
precepts requiring that which
we cannot doe, are in vaine. I
think if god to speake some thing
hereof,

If first the **S**tols opinion be
to be condemned as concerning
fatall necessitie, so that it may
charge

and bindeth God to the seconde cause, and maketh him which is a
mote fre agent, bound & tied, so
that he cannot work: but as the
second cause moueth him. For
they did Imagine a perpetuall
connexion and knitting togither
of causes by a perpetuall or
law which is contained in na-
ture, where as we shoulde cer-
tainly knowe that it is GOD
which is the ruler and arbiterer
of all thingz, which of his wi-
llie hath foreseen and deter-
mined all things that hee will
do, and now of his power
only in his time put the same
in execution according to
will.

101 Of creation.

The hand of God with
is a power to save any
man; not, so that I can
be more now which be of
him, so according to
the same, a good man
is more than a bad man.

Also, saying that all creatures
will be created by compre-
hension of God, and
supercognition com-
prehension of creatures, so
there is a difference be-
tween them both; for
the creature is seen with
the eye of comprehension of
God, and it is seen with
the eye of the creature yet

will or constraint. As for me
you shall see that neede there is
no thing, and constraint is another
thing. God is god of necessi-
ty, but who now bid sayeth
not so by constraint or compulsion
unto. The devill is maugre all
necessities, but with his constraint
men doe well of necessitie
not of compulsion. And so
men doe evill of necessitie but
of constraint. And thys
willingly is not to be said
be done by constraint. **CONDEM**
ned willingly, but not by con-
straint. The Devill is maugre
willingly, but not of constraint.
God men doe god willingly

of election
but not constrainedly. And
one do transgresse willingly
not copelled. So that it is plain
though all things be done by
comitie, yet are they not of
action and enforcement. By re
spective. a man that will be
guilty in looking hereon,
so matter enough to purge
from being the Author
and of any evill, and
he be the Author of all
ges and of all actions, which
to be construed according to
will of the doers, and so may
see one Action to be both
and evill in respect of
will and transgresion will. For

much more thinge is done according to Gods will: the same is
so, for his will is good. And
asmuch as a thinge is done ac-
cording to Satans will: it is es-
sall because his will is evil.

But now to the third thing, that
whether Gods precepts requir-
ing that which is not in our po-
wers be frustrat or no, although
all things are done of necessitie &
by Gods prudence. To the un-
derstanding hereof, q. thinges
are to be considered. First that
we must think of God, not as he
is in him self: but as by his word
he teacheth us. Secondly the sta-
tute of man before his fall is to be

of felicitas.

compared with the state of man
presently, as he is now brought
into this world. For the truth is,
though it be moste true to say
all things are so corrupte and
soare is spoilt, yet in y^e world hap-
pened to us by his commandement
of his will as we shoulde with wi-
gence sench and obseruatione
not think otherwise; but
whatsoever is done against
world: the same is sin and vaine
him whosoever he be that doth
there against, although the same
transgression God doth it lawfully
to serue his prouidence ad-
dingly. Of which prouidence
may not otherwise iudge any.

and freewill.

199

word giveth vs leame, that is
we must do nothing to serue it,
but as his word teacheth.

Adam had been ruled hereby: the
ye had not eaten þ apple; for in þ
he obeyed not the word of God,
which he knew; easely we may
perceive, that he did not eat þ
apple to obey Gods prouidence
which he knew not.

So that evident it is, Adams
will to be sin and evill, and he hant
self with þ Serpent to bee the sin
þoþ therof God not alleholg or
approvning the euill, which is to
be construed according to the wil
of the oþer, which will in Adams
was naught, alþough he ſe not
the

Cc.ij.

on

of election

God turned to serve his
uidence, therby letting forth his
Thunderfull wisedome, power &
goodnes, wherat we ought to
ther w reverence to wonder of
by wandering further then he
mech vs, to call into question,
God did so: which wby man
is able to understand, & therfore
we should bid our basse deign,
fit done, & not to comet againt to
be like to God as Adam did, and
therfore he fel so soile at last.

For the Second mens sake
I mean before his fall, and his
state now: thus let you think
ly that God made man after
Image, that is to say,

with a soule innocent, that is, rightuous & holy, for þe Image of God is not concerning the body which man hath common with the beasts of þe earth: but it is of mannes and of Gods breathing. So þe Adam transgressing Gods precept, did not according as he should & might have don: but according as he should not have done and might have avoided, if þe had not received the perswasion and counsell of the Serpent.

Whiche God permitted him to do, therby to declare that perfect Justice, wisdom and holines, is not now, cannot be in any creature, whiche is not made alio

and therefore God is biding him
that is made man; ym in man there
migh be this perfection and iust
ice, whiche is in Christ our Lord,
and the Ad and we could never
chaun hate: whiche wisedome
God we shall joyfully see
he holde, if we wil now resigne
our busie braine and curiositie
from searching further then we
should do. But to returne
againe, Adam (I say) bearing man
after Gods Image, whiche he
caine for us all, to have derived
the same unto vs all by natural
propagation, by transgression
the Commandements, left and
mangled so the same Image

Sold himself into sin all, that
An immortallie came death, for
Wisdom came foolishnes, for
Righteousnes came unrighte-
ousnes, for holines came cor-
ruption, converting Gods judg-
ment and in Gods sight, al-
though there remained in him,
concerning mans judgement by
the sight of the world, life, wise-
dom, righteousness and holines
they which all we by propagati-
on do from our mothers womb
receive, so that we may well see
our state now to be farre from
state, we had before Adams fall,
therfore Gods law requireth
nothing of us but y which was

Not election
in our nature before the fall
which was sine impossible for us to do
accordingly, and yet God did it
itself, in y^e he asketh of us
therby but the self same
which he gave us in creation.
The Law then and the
septs of GOD were given
after the fall of man, not
man should thereby get lost
the thing which was lost by
me (for the blessed God
promised for the recovering
of us) and to him that perished
but that man by it might be
funde, and what he had lost,
by to desire more deeply the
wised seed by whom as we

med; so our culpe be not suppre-
sed, and that we being renewed
by his holy spirit and new seed,
bold as new borne Babes de-
vout, and by will begin to do
the law of God, which after our
ignorance forth of this cor-
ruption of body and maner of sinne by
nature, we shall without all let-
ting accomplish, at the length
cure the body, to be spirituall
(as Paull sayth) and helpe rede-
mber and serue the spirit, as
helper rather then a hindre-
d. Oh happy day when will
you appere? In Christ Jesus
By this whiche I haue alredy
spoken; I think f diligent reader
will

may see howe that weare
Gods children, & howe that
prudente stretches to fallen
things, so that all things
spend therof some of necessitie
yet nothing therby to be
constraint and enforcement
Throught God his sonne to be
Author of all things and
no euill or sinne. The
man before his fall & after,
the cause of Gods lawe and
repeal given to man, & how
Iy touched y spide to refresh
Iy ouerfryall somethynge of
will, what it is, and howe can
may graunt y man battynge
that this may be under shew
you

and have done and wherfore
he gans his law to be confirmed
namely not farre want to get
vpon eternall life which appertained
to the promised seede but so
in man what sinnes he had
be lost, vpon he might by his sinnes
little he deuen to desire of her
necessitie, the promised seede
was, & so by him to receive the
spirit where through having regnat
that he might learn to loue the
lawn, to take it as a director and
rule to liue by, & to hedge in his
the man from controlling, then
were (I say) as I would have it
considered, if wee will under-
stand mans free will & so bound

against this mortal world
difference which they have
thee lost and in our first
and now had by thy
regeneration. In our first
we had a life, not only
the creatures but also those
which lyfe betterly know
he declareth by the run-
ning, to hide hym self from
And this he lost so, as also
as for hym self, in respect
of the scripture calleth us
Concerning this life ther
that is with God, we ha-
vill at all, much lesse any
For how can a dead man
say will? The will therefore

and freewill. 204

is onely for this life and
men, that is, it is not good
but in respect of men: and in
life in respect of God & life
by him all our will is as we
euен dead, yea and the will
have for this present life, if
man will consider the God of
world, and how we are his
by birth and continually
we be regenerate, and how
our affections are to serue
purpose: I think none will
otherwise, but that mans
vnregenerate is none other
fre, then pleaseth his mat
ter, who must needs serue
God spite of his head, and
therefore

202 **fo-cle-shin.**
thynge all to be done by Gods
providence. (as I said before)
without any imputation of
to our good and most holy Fa-
ther but (saith one) what fre-
hath man that is regenerated
This will alreadly shew me how
that al hanc operam regenerationis
the which procedeth of
regeneration from Iohann
which discern it not yet do
we propose then heat from the
scripture which followeth
In scripturam de regeneracione
taken for the forgiveness of our
sins, and consisteth in the
gemes of our sins. This is
namely Gods worke and we
knowe it

and free wil.

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thing els but patients, and not
agents. After this work in re-
spect of vs and of our sence, com-
meth regeneration which alto-
gether is Gods work also. For
as to our first birth we bring
nothing, bring quoth I: yes we
bring (to let it) many things, but
of further it in nothing at all, so
we bring nothing y can help
in our iustification: as St. Augus-
tine ful wel saith, he that made
the without thee, shall hee not
justify thee without thee: which
the papists haue peruerted, rea-
soning it affirmatively without
interrogation, as though we
brought some thing to our iustifi-

D.

Spring

Of election of
lyng, wheras it (I meane fulli-
fication) is a much more excellit
work then the work of our cre-
ation, and therfore to arrogant
are they, which wil not give all
to God in it, as they do in their
creation. Good men flee from
pride, and are content to give
Jesse to God iustifying & regen-
erating the then they do to their
parents for their first generation.
Asore we be iustified and regen-
erated of God: we are altogether
dead to God and to all goodness in
his sight, and therfore we are al-
together patients til God han-
swrought this his onely work, with
ification and regeneration.

which work in respect of us
and our imperfection and fallen
man that it is not so full and per-
fect but it may be more and
allwize, therfore by the spirit of
sanctification, which we receive
in regeneration as the seed of
God, we are quickned to labour
with the Lord, and to be more
perfifed, that is by faith and the
rites of faith, to our selues and
others to declare the same, & so
increase frō vertue to vertue,
from glory to glory, having all
ways need to haue our feet wa-
shed, although we be cleane not
withstanding.

Now to the question, Answ
Dd.y.

¶ Of election
regenerat (which we ought to
believe of our selues, I mean
that we are so by our baptisme
the sacrament therof requiring
no lesse faith aman (I saye
meanat) that is borne of God,
the spirit of God. And as a
borne of flesh and bloud hath
spirit therof, wherby as he
stirre up hym self to doe more and
more the deeds of the flesh: so the
other can by the spirit of God
him, stirre up in hym selfe the
gifts and graces of God, to glorify
God accordingly. Now before
we let vs mark, that as the old
man is a perpetuall enemy to
the new born man; so according

by to his strength, the works of
the new man are letted & made
effectuall. Wherefore God hath
brought vs to pray, and promised
help, which he commandeth to
mer sheweth by the Crosse,
therby the vnde man is weaken-
ed the new receiveth strength
more and more, desiring a disso-
lution and last vnted destruction
of the vnde man by death, that it
might go to God from whence it
came, and to his home even Hea-
ven, wherin the last day it shall
reioice the vnde man, now so
vile, that it wil never more
dwell in the faithful friends to
come and praise the Lord for ex-
cellency.

and free will.

Itemmore. But notwithstanding
free will the regenerate children
of God have, for whose sake
gospel and sweet free grace
are given, and to the regenerate
new man they properly do
taine, as doth the law with
communions, and the com
small promises (I mean pro
ses hanging upon condition
our worthines) pertain proper
ly to the old and unregener
ate man, so that when he kicketh
must by them be hee led down
kept down, where the true
man would bee confirmed
must haue, not the last

ominations and conditionall
promises, but the Gospel and her
moste sweet frē promises. So
shall we walke neither on the
right nor on the left hand , but
keepe the right way to Heaven.
ward euē Christe our Lord and
Captain as his Souldiers, ser-
vants, and lively members nei-
ther dispairing nor carnally ly-
ning, but fearing and reisyng
what is appertaining, which God
graunt for his mercies sake.
Amen.

And thus my deerly beloued,
I haue sent to you bradly my
milde haerit according to your
desire. Because I had little time
and

and free wil.

and many other lets . I shall
hartily pray you to take this in
good part, and with the more in-
difference and attention to read
it, for my desire was to write ful-
ly and speedily , therfore it per-
chaunce hath the more obscurity
and desirereth a friendly reader,
constraining all to the best, and
brotherly admonishing

Wher cause may
appere,

¶

¶

A bref somme of the doctrine
of election and prede-
tination.



Dods foresight is
not the cause of
sinne or excus-
able necessitie, to
him that sinneth.

The damned ther-
fore haue not nor shall haue any
excuse because GOD forseeing
their condemnation shrough
their owne sinne did not drawe
them as he dooth his elect, unto
Christe, but as the elect haue
cause to thank GOD for ever for
not drawing and naggi the dñe.

A breef somme,

his great mercyes in Christ,
so the other haue cause to la-
ment their owne wilfulnes, sin
and contemning of Christ,
which is the cause of their reprob-
ation and wherin we should
look vpon reprobation: as the
onely goodnes of God in Christ
is the cause of our election and
saluation, wherin we should look
vpon Gods election. He that wil
look vpon GOD or any thing in
God, simple and barely as it is
in God: the same shall be stark
blinde, who can see Gods goodnes
as it is in God: who can see his
Justice as it is in him: If therfore
thou wilt look vpon his goodnes,
not

A·breif somme 210
not onely look upon his works,
but also vpon his word: even so
if thou wilt look vpon his iustice
do the like. Then shalt thou see
that election is not to bee looked
on but in christe, nor reprobati-
on but in sinne, when the second
cause is sufficient, shold not we
think that they are so curios
that will run to search the first
cause, farther then God woulde
giate them ledde by his word?
They whiche stirre cause, because
they cannot comprehend: there-
fore do they denyit. God he inter-
nall battalions for his parties sake,
and giveth us the same: and diuideth
his troueth, to seeke peace: but if per-
son

A brefe somme, to
sue it. Because God of his good
nes, for the comfort of his Chil-
dren, and certaintie of their sal-
uation, doth open unto them see-
thing the first taste of their sal-
uation, that is, his gentnes before
the beginning of the world, he
lookt vpon i[n] Christe, a man
whatnot therfor he doth bring with
him to the recompensation. And
therefore God doth make hit. And
for as much as he hath not receiv-
ed it hit in summe the exhortation
that look vpon the other bofles; for
to be solidairely syngydome and
perfection of your selfe. And if then
so hit not to thote of godly ministracion
cuse in the last day, whereof hit
aut.

com

A breck some
thou art warned.

211

To the former Meditations
& prayers, for your further
comfort and godly exercises, you
may ioynē those moste Godly and
comfortable meditatiōs. vwhich
are annexed to his book lately
imprinted against the feare of
death.

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